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The Baptist Record

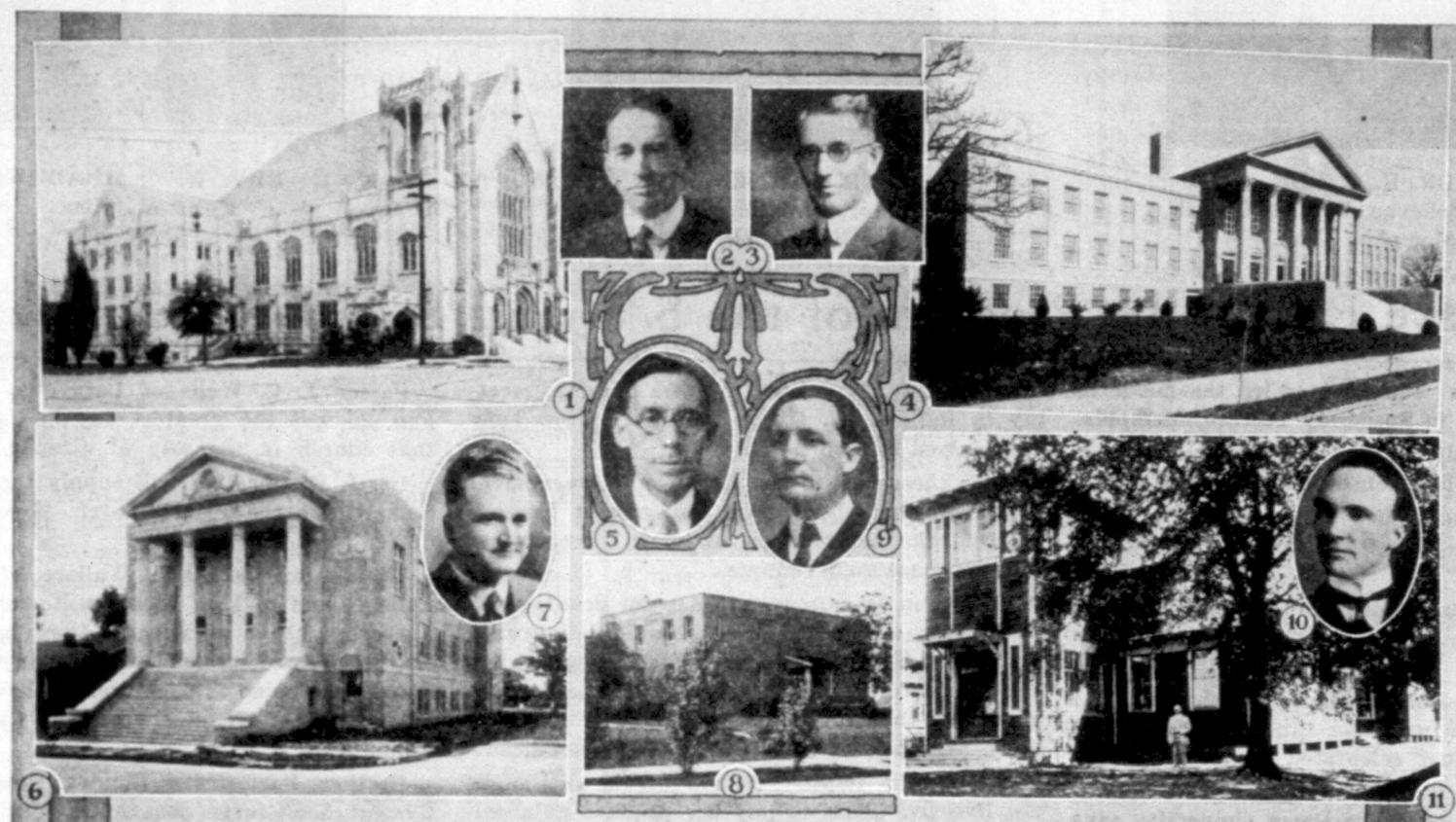
"THY KINGDOM COME"



OLD SERIES
VOLUME LVI

JACKSON, MISS., March 15, 1934

NEW SERIES
VOLUME XXXVI No. 11



1. First Baptist Church. 2. Pastor W. A. Hewitt. 3. Pastor H. M. King. 4. Calvary Baptist Church.
5. Pastor G. H. Suttle. 6. Griffith Memorial Church. 7. Pastor D. A. McCall. 8. Parkway Baptist Church.
9. Pastor J. P. Harrington. 10 and 11. Pastor J. E. Cranford and Davis Memorial Church.

PROGRAM

MISS. S. S. AND B. Y. P. U. CONVENTION JACKSON, MARCH 20-22

Officers: W. L. Meadows, President; John Davis, Vice-President; Miss Nattie Turner, Secy.

TUESDAY EVENING, MARCH 20

- 7:15—Praise Service.
7:45—Welcome on Behalf of Baptists—Hon. Tom Q. Ellis.
7:55—Mississippi Woman's College Octet.
8:00—Welcome on Behalf of the City—Gov. Sennett Conner.
8:20—Response and President's Address—Rev. W. L. Meadows.
Mississippi Woman's College Octet.
8:45—Address—Dr. R. G. Lee, Memphis, Tenn.

WEDNESDAY, B. Y. P. U. DAY

- A.M.
8:30—Songs of Praise.
Meditation Period "Holy, Holy, Holy"
Violin, Piano, Quartet, Chalk Talk—First Church, Meridian.
9:00—Sectional Conferences—Sunday School and B. Y. P. U.
B. Y. P. U.
a. General B. Y. P. U. Officers—Carl Kosanke, Brookhaven.
b. Junior and Intermediate Leaders—Mrs. R. E. Morgan, Jackson.
c. Program Committees—Eloise Tolar, Leland.
d. Instruction Committees—Lucy Carleton Wilds, Oxford.
e. Missionary Committees—Miss Layla Nixon, West Point.
f. Social Committees—Miss Agnes Louise Cutrer, Hattiesburg.

g. Membership Committees—O. P. Moore, Florence

- h. Secretaries—Wm. L. Compere, Ellisville.
Sunday School Conferences—

A.M. 9:00—a. Cradle Roll and Beginner—Miss Aurora Shumate.

- b. Primary—Miss Mary Ellen Caver.
c. Junior—Mrs. D. R. Looney.
d. Elementary Rural and Village Sunday Schools—Miss Anna V. Cameron.
e. Intermediate—Miss Mary Virginia Lee.
f. Young People—Mr. A. V. Washburn.
g. Adult—Mr. E. C. Williams.
h. D. V. B. S.—Miss Enid Henry.

All the Sunday school conferences will be directed by our state and Southwide leaders.

10:50—Joint Session.

11:00—Songs of Praise.

11:25—Blue Mountain Quartet.

11:30—Address, "The Cloud is Lifting"—Dr. Frank Tripp, St. Joseph, Mo.

12:10—Blue Mountain Quartet.

12:15—B. Y. P. U. Banquet, Banquet Hall, First P.M. Baptist Church.

2:00—Songs of Praise.

Meditation Period, "Let the Lower Lights be Burning"—First Church, Meridian.

2:30—Reviewing the Third Southwide B.Y.P.U. Conference—Miss Caroline Cochran, Median.

2:45—Campaigning for Home and Foreign Fields—Mr. Gaines Hightower, Hattiesburg.

3:00—Address, "Over Seas with Christ"—Dr. Bracy Campbell, Canton.

3:30—Report of Special Committee—Rev. R. D. Pearson, Macon.

3:45—Separate District Meetings, District Presidents presiding. (Discussing Associational B.Y.P.U. Work—Divisional Meetings—District Convention—H. & F. F. Campaign—Study Courses for Summer).

WEDNESDAY EVENING

7:15—Songs of Praise.

7:45—Special Music.

"Night Sinks on the Wave"
"Twilight"

Hillman College Glee Club.

8:00—Inspirational Address—Dr. Frank Tripp.

THURSDAY MORNING, MARCH 22

GENERAL THEME: Citizenship.

8:30—Conference Periods, both Sunday school and B. Y. P. U.

B. Y. P. U.

GENERAL SESSION.

10:30—Worship Service.

10:50—Message by Miss Mary Virginia Lee.

11:15—Mississippi College Glee Club.

11:30—"Be Subject to the Powers that Be," and "Render Unto Caesar the Things that Caesars."—Dr. L. G. Gates, Laurel.

P.M.

1:30—HEAVENLY CITIZENSHIP.

- a. How Attained—Rev. W. A. Green.
b. How Propagated in all the Earth—Dr. H. C. Bass.

3:00—Business Session.

3:30—Message by Mr. A. V. Washburn.

4:00—Final Adjournment.

All sessions of the Convention and Conference periods will be held in First Baptist Church.



DR. R. G. LEE
Pastor Bellevue Baptist Church
Memphis, Tenn.



DR. FRANK TRIPP
Pastor First Baptist Church
St. Joseph, Mo.



REV. W. L. MEADOWS
Preacher
Quitman, Miss.

These Have Part in the Program of the S. S. and B. Y. P. U. Convention

W. W. Grafton of Coldwater led the music in a recent meeting in Speedway Terrace, Memphis.

In North Carolina 71 people were taken upon the highway for drunken driving.

Dr. J. R. Sampey has just been in a good meeting in Wake-Forest College in North Carolina.

This is the hundredth year of the Biblical Record of North Carolina. Of its increase may there be no end.

Dr. Charles S. Gardner, now in Richmond, Va., but for 22 years professor in the Louisville Seminary, has just celebrated his seventy-fifth birthday.

The President of Notre Dame University says that in the past few years his school has made \$4,000,000 out of athletics, eighty per cent of which was net profit.

It is said that at the recent meeting of Virginia Baptists there was discussion of a proposal to combine the three state papers of Virginia, North Carolina and South Carolina.

One of Solomon's (E. D.) proverbs: Some think they are Christians because they live in a Christian land. Being born in a stable does not make one a horse.

Dr. C. E. Burts, onetime leader in the 75 million campaign, later pastor in Macon, Ga., then leader of the forces that kept South Carolina in the dry column, is now pastor at St. Matthews, S. C., and is at the head of a campaign to put the Baptist Courier into 6,000 new homes. He is accustomed to success.

The editor of the Baptist and Reflector asked for suggestions from his readers about the best things to go into the paper. The replies expressed absolutely opposite opinions. Years ago we had the same experience, and concluded to go ahead and do the best we could with such wisdom as the Lord gives.

Many regret to know that Dr. R. H. Pitt, editor of the Religious Herald, has lately been a patient in a Richmond Hospital, and wish for him complete recovery. Dr. Pitt can stay shut up in a room and know more about what goes on in the world than some people could traveling day and night in an airplane.

We shall be glad to help pastors who wish to go to the Southern Baptist Convention at Fort Worth. A commission of twenty-five per cent will be given on all subscriptions sent in between now and the meeting of the Convention in May. Just collect \$1.50 for each annual subscription; keep one-fourth of the amount collected and send us the rest with name and address of the subscribers. This is good only for new subscriptions and is not applicable in case of those whose names are now on our list.

Dr. Geo. W. Truett will begin a ten days meeting in Raleigh, N. C., on March 15. How busy and blessed of God he is.

Since the repeal of the Eighteenth Amendment it is said that the federal government has authorized the construction of seven new cutters to help chase rum runners.

More than seven arrests a day for drunkenness in Jackson is the record of the first five days in March. That is the way things begin when the Legislature voted beer back on us, with the argument that it was a temperance measure. They used to bore cows for the "hollow-head."

A Missouri Baptist woman afraid she might not live five years to pay her promise of a dollar a month to the 100,000 club asked the privilege of paying now and sent a check for \$60.00.

You will notice that the advertisements of the plans for a trip to Berlin for the Baptist World Alliance have begun to appear. We should be glad to give any information we have to those who are thinking of going.

The news goes out from Blytheville, Ark., that the First Church of that city has called our Dr. H. L. Martin of Senatobia. It was not indicated what his decision would be. We should miss him greatly in Mississippi where he has served for 25 years as pastor at Hollendale, Indianola and Lexington, and then as Secretary of the Mississippi Baptist Education Commission.

The women of today believe in reducing "the overhead." While men talk about reducing it, the women have so reduced the size of the fashionable hat as to be nearly invisible. Well, we have seen men reduce the overhead within our brief memory. We once wore a two-story silk hat ourselves. Now you may put that down in the believe it or not column if you wish.

Mr. J. N. Barnette of the Sunday School Board's Department of S. S. Administration has just written a tract on "Suggested Methods for the Development of Southern Baptist Rural Churches," which is quite the most sensible thing we have seen on this subject for a good while. He takes up first the "Erroneous Methods" which have been suggested and shows their inadequacy; then he takes up the "Right Methods" and shows how the churches may be made to function and grow. Among the former he places Consolidation, Community Churches, Social Emphasis and Church Absorption. Among the better ways he places Maintaining them (giving seven reasons for so doing), Relocating them, organizing more churches and forming fields of two or more churches. All who are interested in the country churches, and that ought to be all of us, should get a copy of this leaflet from the Sunday School Board and study it.

Pastor J. C. Wells of Lafayette, La., says Feb. 25 was the greatest day in the history of that church in the way of attendance.

Dr. J. G. Chastain will supply the pulpit next Sunday for the First Church, Greenville. The busier he is the happier.

Thanks to Dr. J. T. Wallace of Mississippi College, and to Mrs. Florence Bowen Morris. By the cooperation of friends, they have put the Baptist Record into more homes in Clinton than it has ever gone into before. It shows what can be done when "first there is a willing mind." Thank you.

Brother Pastor and Sunday School Superintendent, don't forget that this is missionary month in the Sunday schools. On the 25th an offering for Home and Foreign Missions is asked from every member of the Sunday school in the South. We ought to turn into the Lord's treasury \$100,000 on that day to send the gospel to those who could not have it otherwise.

From Water Valley and from the coast we have seen news items in the daily papers about Catholic missions, which means a series of meetings in Catholic churches particularly aimed at reaching and proselytizing protestants. The Catholics are to be commended for their zeal and the papers are not to be condemned for publishing it. But they generally lambast Baptists for any efforts at proselytizing.

PASTORAL CHANGES: J. N. Bowman goes from Greensboro to Erlanger, N. C.—J. C. Ledbetter moves from Greensboro, Md., to Harve de Grace, same state.—J. E. Hamric has been called to Maplesville, Ala.—F. W. Hart becomes pastor at Lake Arthur, La.—J. W. Wright of Greenville, Texas, has been called to De Ridder, La.—J. L. Stone becomes pastor at Maysville, Ky.—D. C. Anderson goes from Ashland, Ky., to Coalton, Ohio.—Lemuel Hall goes from Oklahoma City to Granite City, Ill.

We publish in another column a letter from Dr. R. N. Whitfield of the State Health Department with reference to the need of licensing drivers of automobiles. He shows that the matter is serious and growing more so. Dr. Whitfield says nothing about the increase in liquor sales as a contributing cause. But there can be no doubt of the fact. In the last third of 1933 there were more people killed by automobiles than in the first two-thirds of the year. They were nearly double those of the same period the year before. Nearly four-times as many negroes were killed by automobiles in the last six months of 1933 as were killed in the first six months. And the amount of drinking has been increased by the relaxing of state and federal laws.

Thursday, March 15, 1934

THE BAPTIST RECORD

3



STATE CAPITOL BUILDING JACKSON, MISS.

MISSIONARIES AT THE BAPTIST BIBLE INSTITUTE

President W. W. Hamilton, New Orleans, La.

The Baptist Bible Institute family are rejoicing that so many of the missionaries who are returning to their fields are sailing from the New Orleans port. Just recently Dr. and Mrs. A. R. Crabtree and family took ship for Rio Janeiro, and on the same boat brother and Mrs. Harley Smith sailed for Porto Allegre.

On Saturday, March 3, two other missionary families came our way, and our faculty and students had the opportunity of knowing them better and of bidding them a prayerful and happy good-by. They were Rev. and Mrs. W. B. Sherwood and family of Campo Grande and brother J. C. Quarles and wife of Buenos Aires, Argentina.

On the previous Saturday Rev. and Mrs. Isaiah Valdivia and baby took ship for Chile. Brother Valdivia is the son of our first native missionary in Chile. Mrs. Valdivia is from Texas. We were happy with them that Dr. S. G. Posey and Coliseum Place Church and friends in New Orleans made it possible for them to go as missionaries. Brother Valdivia graduated from the Baptist Bible Institute and is held in high esteem by faculty and students.

On April 14 we are expecting brother and Mrs. C. A. Baker to sail from New Orleans for Rio. Including members of our own faculty we have had nineteen missionaries here in two months. The visits of these missionaries become an increasing help to us in our daily study of missions, in our love for the missionaries, and in our praying for the task committed to us by our Saviour. How happy we are to welcome these servants of the Lord to the Baptist Bible Institute!

—BR—

COME TO GULFPORT

—o—

Dear W. M. U. Ladies:

Will each of you consider this a personal invitation to attend the State W. M. U. Convention in Gulfport April 3-5? We are expecting you, and sincerely hope it will be possible for you to come.

There is an inspiration which comes to us through these meetings that we greatly need in carrying on the missionary program in our churches and in the state. We are all hoping and praying that the Lord will especially bless our Convention this year, revealing His will to us and giving us courage in the midst of economic and denominational crises.

We hope we shall have the privilege of welcoming a good representation from your church. Send us a card telling us when and how you will arrive for we want to do all we can to make you enjoy your visit with us from the very first minute you arrive in Gulfport.

Sincèrely yours,

Mrs. B. L. Davis.

Many people who have sojourned in the village of Clinton in the years ago, either as residents in the community, or as students in Mississippi and Hillman Colleges, will be interested to know of the removing of the little, brick building near the business center of town, known as "Sherman's Headquarters," and replacing it with a two-story town hall. This corner is greatly improved in appearance. Indeed the whole town and college community have undergone refreshing improvements in the past few years. Those who have not visited the place in the past fifteen years would hardly recognize it. And those who were familiar with conditions there 25 years ago are astonished at the improvement. A new type of residence has taken the place of the old. Nearly all streets are paved; concrete walks are on all streets; electric lights, deep well water furnished by a splendid system; sewerage connections, all make for health and comfort. The college buildings are all practically new except the fine old chapel building. And Hillman College is a beauty spot whether you look at the grounds or at the inhabitants. The public school buildings would do credit to a city. And by the way, Prof. Hitt showed us a brick which he is keeping in the town vault, taken from the old Sherman Headquarters building, and on the brick is inscribed deep in the clay the date 1930, which is in all probability the year the brick was burned; over 100 years old. When you come to the S. S. and B. Y. P. U. Convention be sure to see Clinton.

—BR—

Central Mississippi Baptist preachers had a most interesting and helpful conference at Clinton Monday. R. L. Wallace presided and J. L. Boyd kept the minutes. Brother Langley led the devotional and Dr. Lowrey led in prayer. Bro. Wallace led in the discussion of the deacons' meeting, and there was a general discussion which showed that it is a deeply interesting subject. The discussion veered to the use and abuse of the deacons office. Dr. Campbell discussed the prayer meeting and this too precipitated a lively discussion. It would be well if some of this interest could be reproduced in the prayer

meeting itself. Dr. and Mrs. Nelson opened their home to the visitors and dinner was served elegantly by the hosts. Brother McPheeters led the afternoon devotional and an hour was given to the Bible study period. This was led by Dr. M. O. Patterson of the Bible Department of Mississippi College. He gave an exposition of the first chapter of Hebrews, which was illuminating and edifying. All the preachers listened with rapt attention, and occasionally participated in the discussion. Dr. Patterson believes in the whole Bible and honors it as the word of God. He believes it is authoritative and he himself speaks with authority in expounding it. The meeting was exceedingly helpful. The next meeting is at First Church, Jackson, April 9 at 10 a. m. closing at 1 p. m.

—BR—

These were present at the Central Mississippi preachers' conference at Clinton last Monday: C. J. Olander of Brandon, H. M. King of Jackson, Pastor Langley of Learned, B. L. McKee of Brandon, W. H. Morgan and J. L. Boyd of Vicksburg, L. B. Campbell of Canton, Deacon Godbold and W. A. Hewitt of Jackson, Owen Williams of Utica, R. L. Wallace of Raymond, J. G. Chastain of Shaw, H. H. Webb of Jackson; and the following who live in Clinton: B. H. Lovelace, M. O. Patterson, P. I. Lipsey, W. S. Landrum, G. W. Riley, W. T. Lowrey, R. E. McPheeters, R. A. Eddleman, brethren Ratcliff and Fagan.

—BR—

THE NAME ABOVE EVERY NAME

—o—

There is a name that fills eternity
With matchless, fadeless glories that abound
To make His name above all names resound
And meet the needs of all humanity.
He proved His zeal in dark Gethsemane
By sweating blood that fell upon the ground
That man by sin no longer should be bound
And then He glorified the accursed tree.

He conquered earth, and death, and hell, and lives
To intercede for men. Because He reigns
In glory all His friends shall reign with Him.
All hail the peerless Conqueror that gives
Eternal life, and takes away sin's banes,
And wears the victor's flaming diadem.

—William James Robinson.

—BR—

CONVENTION MESSENGERS

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In order to expedite and save confusion we insist that each church mail to the name signed below, the name of your messengers to the State Sunday School and B. Y. P. U. Convention at Jackson on Tuesday, March 20th. Let us know when you expect to arrive in Jackson and whether you are coming on train or by car. You will please come immediately to the First Baptist Church, for registration and home assignment.

Pastors we are expecting you to bring these statements before your church next Sunday.

CARL C. WHITE, CHAIRMAN
Committee on Registration.



CITY AUDITORIUM

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

State W. M. U. Convention At Gulfport Miss. April 3-5

We are having as our guest speakers at W. M. U. Convention, Mrs. Chas. A. Leonard, Manchuria Province, China, Miss Juliette Mather, Young People's Leader of Southern W. M. U., and Miss Inabelle Coleman, Editorial Secretary of Foreign Mission Board. Besides these from our own Southern Baptist Convention we are having Mrs. Edna Bronson, Field Worker for the Home Mission Board of the National Baptist Convention. She represents the needs of her Negro sisters in the flesh and one of the greatest missionary opportunities of Mississippi Baptist women.

—o—

Our Prayer Calendar

Every day pray for our W. M. U. Convention, April 3-5.
15—Thursday—Matt. 6:26-33.
Pray for Dr. L. R. Scarborough and faculty of Southwestern Seminary and Training School, Ft. Worth, Texas.
16—Friday—Psa. 104:8-18.
Pray for Mrs. Una Roberts Lawrence, mission study editor, Home Mission Board.
17—Saturday—Matt. 5:44-48.
Pray for Miss Pearl Todd, educational work, Chefoo, China.
18—Sunday—Prov. 15:16. I Tim. 6:6.
Pray that America be delivered from the curse of strong drink.
19—Monday—I Kings 8:17, 18.
Pray for Mrs. H. R. Moseley, and Miss Mildred Matthews, evangelistic work, Havana, Cuba.
20—Tuesday—Phil. 4:6, 7.
Pray for annual sessions of W. M. U. of Tennessee, Chattanooga, March 20-22, and for W. M. U. of Cuba.
21—Wednesday—Luke 21:19; James 1:1-6.
Pray for Miss Ruth Randall, educational work, Rio de Janeiro, Brazil.
22—Thursday—Psa. 91:9-11.
Pray for Misses Lillian Thomasson, and Hannah J. Plowden, University of Shanghai, China.

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Poster Exhibit

Mrs. A. W. Amis is chairman of the Committee on Posters. Send to her, First Baptist Church, Gulfport, any missionary or W. M. U. poster that have been helpful in your society. These will be judged by a poster committee at Convention and the best ones chosen to send to W. M. U. Convention in Ft. Worth.

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Any church desiring to entertain our Mississippi W. M. U. Convention next year should bring an official invitation to Gulfport.

—o—

Echoes from Home Mission Week of Prayer: "We have had such a good week. Average attendance of 79 the five days. 35 women didn't miss a day. Amount of offering this afternoon is \$179.00. Our goal was \$160.00 and all want to make it \$200.00. Hope all reports are good."

Love,

Mrs. Crittenden,
Brookhaven, Miss.

—o—

Charleston W. M. U. set a goal for \$100.00 for Home Missions and have sent in \$112.00.

YOUNG PEOPLE'S COLUMN

JUNIOR G.A.'S

Junior G.A.'s are invited to attend annual State House Party to be held at Blue Mountain College, Blue Mountain, Miss., March 23-25, Friday night to Sunday noon. The theme is: "The Master's Flower Garden." Miss Pearle Bourne, our Associate Southwide Young People's Secretary, will be with us and will bring 3 splendid and helpful messages. The YWA at the college, Miss Fannie Mae Izard, president, is preparing in a splendid way to take care of these "little girls of ours."

We are very anxious to have as many counselors as possible, one counselor is entertained free with every six girls. \$1.75 for registration and board. The G. M. & N. System is giving special round trip rates (same price for girls and counselors) —\$1.00 for 100 miles or less; \$2.00 for 200 miles; \$3.00 for 300 miles.

The special train will leave Jackson and Laurel at 7 A. M. Friday, March 23rd. This will take us on to Blue Mountain; arriving there about middle of the afternoon and will leave Blue Mountain at 11 A. M. Sunday.

The number of people attending from your church must be sent to Miss Miriam Daffin, Blue Mountain College, not later than March 21st. This is for the benefit of the college, also for the railroad company. Expecting to see you there!

FOSTER MORE IN '34

In a letter from Mrs. J. N. Berry, Young People's Leader for District 4, she is telling me about the helpfulness of the Institutes to her and her people. "Our greatest trouble in getting leaders is that they feel that they do not know how to carry on the work. The conferences and messages inspired all who heard to want to do their very best for our young people and then the practical suggestions showed them how." If you did not attend yours you missed something but study the Year Book and the Officers' Guide, along with your manual.

FOSTER MORE IN '34

More Ridgecrest news! Besides Mr. Charles A. Wells, of New York, noted missionary lecturer and illustrator and Miss Jeanette Rankin of the National Council for Prevention of War, these others will be there: Dr. Kyle Yates, professor of Old Testament at Southern Baptist Theological Seminary, Louisville; Miss Kathleen Mallory, Miss Juliette Mather, Miss Carrie U. Littlejohn, Mrs. Una Roberts Lawrence, Miss Emma Leachman, Miss Inabelle Coleman and others.

Don't forget to glean immediately and send in your offering for Home Missions.

—o—

In view of the fact that many women attending our Convention prefer to stay at a hotel to being entertained in homes, we have secured

rates from the following hotels in Gulfport for our annual meeting April 3-4:

Great Southern: Single \$2.00 or \$1.50 with bath; double twin beds \$2.50; double bed \$2.00 with bath; 3 in room \$3.00; suites for 4 people \$4.00.

Hotel Markham: single \$2.00; double \$3.00.

They can permit a group rate of 10 or more, at a reduction of 15 per cent provided reservation is made through local entertainment committee.

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If you are planning to attend the Convention of Gulfport, April 3-5, please send your name to

Mrs. P. C. Bolton,
First Baptist Church,
Gulfport, Miss.,

chairman of registration committee. Please state when you expect to arrive and whether you are coming by car or train. This kindness will help the efficiency of the committees and is a courtesy to your hostess.

—o—

Full Graded A-1 Union for 1934

Congratulations to the following churches that have all the W. M. U. organizations with each organization maintaining the Standard of Excellence during the past year:

Clinton—Hinds-Warren Association.

Brookhaven—Lincoln County Association.

First Baptist, Jackson, Hinds-Warren Association.

Greenwood First—Leflore County Association.

Grenada First—Grenada County Association.

Gulfport First—Harrison County Association.

Magnolia—Pike County Association.

Rosedale—Bolivar County Association.

Tylertown—Walthall County Association.

Tunica—Tunica-Coahoma Association.

West Point—Clay County Association.

—BR—

Rev. Ray Allen comes from Oklahoma to be pastor at Eudora, in DeSoto County. Welcome to Mississippi.

It is said that the number of Baptists in the British Isles is 403,947, a falling off of 1,510 within a year.

You will find in the Record this week cards of greeting from state officials and others who join in welcoming our Baptist people to the Convention meeting next week.

There have been 400,000 copies of the new song book, "Songs of Faith," published already. The demand is enormous. Mr. G. W. Card estimated that 4,000 churches are using it. It is of course published by the Sunday School Board and can be had of the Baptist Book Store.

A bill is before Congress which would authorize the RFC to lend money to churches. This is utterly at variance with the principle of separation of church and state, always recognized by good citizens in this country.

Others besides people in Jackson are interested in the Convention to be held here next week. Business and professional men in other cities in our state are greeting the messengers with their business cards in this week's issue of the Record. Our people will greatly appreciate this courtesy.

Thursday, March 15, 1934

THE BAPTIST RECORD

5

THE SPURGEON CENTENARY
THEN AND NOW: 1834-1934

—o—

By Rev. A. Cunningham-Burley
Central Baptist Church, Putney, London, Eng.

—o—

"New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our father's days were best.

—Lowell.

Few persons, if any, are now living, who were alive when Spurgeon was born. For incredible as it may sound, had Mr. Spurgeon now been with us he would have reached the age of 100, and centenarians are rare indeed. Moreover it is a startling reflection, that every year robs the world of contemporaries who knew him personally. But it is the same old story, of Time like an ever flowing stream, bearing all its sons away.

Charles H. Spurgeon was born in 1834, the same year in which Charles Lamb died. Queen Victoria had yet three years before she came to the throne. William the Fourth was king and many of the fashions and tastes of the eighteenth century were still in evidence. But an awakening was at hand. The steam locomotive was beginning to breathe. The birth of railways and the birth of Mr. Spurgeon almost synchronized. The Stockton and Darlington Railway was only nine years old. The famous "Rocket" locomotive had won the Rainhill Prize, just five years earlier. This latest innovation was raising public expectation to a feverish pitch. I have a file copy of "The Penny Magazine for the Diffusion of Useful Knowledge." It is dated April 1833. In it were told that the advent of railways would eventually render all men as brethren and children of one Great Father! The evils arising out of the differences of language, soil and climate would vanish before the incoming of the steam locomotive, which stood as an emblem of peaceful commercial intercourse. It was a noble invention, born of the human reason—that mighty gift of a beneficent Providence. And so this wonder-working Gospel of Steam was heralded in the following grandiloquent lines:

"Soon shall thy arm, unconquered steam! Afar Drag the slow barge or drive the rapid car Or on wide waving wings, extended bear The flying chariots through fields of air."

Into this realm of soaring hopes arising from railway enterprise C. H. Spurgeon was born. Distance was to be annihilated. The airship was foreshadowed. The Millenium seemed near. Professor Rankine with sublime audacity had the courage to write:

**"Put forth your force, my iron horse, with limbs that never tire,
The best of oil shall feed your joints, and the best of coal your fire;
Like a train of ghosts, the telegraph posts go wildly trooping by
While one by one the milestones run, and off behind us fly!
Dash along, crash along, sixty miles an hour!
Right through old England flee!
For I am bound to see my love,
Far away in the North Country."**

We have only to look round and see what vast and fundamental changes have taken place in the realm of transport. Beyond the three short lines of the Stockton and Darlington; the Liverpool and Manchester and the Canterbury and Whitstable, there was not another mile of steam railway in England in the year 1834. Euston Station was unknown. Chalk Farm was a genuine farm house and Primrose Hill was out in the country surrounded by fields!

It is almost needless to say that the Victorian Era was a study in contrasts, inventions and developments. It was perhaps, the most pregnant reign in the history of any one of the nations of the earth. Alfred Russell Wallace, for instance, tells us that our methods of producing and utilizing light were then almost exactly the same as had been in use for the preceding two or three thousand years, but it was not until the year 1834 that phosphorus friction-matches

began to be used. Spurgeon has left it on record that he distinctly remembered the old flint and steel method of securing light and fire for the day. Tallow candles, with their attendant snuffers were in general use. Gas lighting was on the way but the suggestion of lighting the city of London by gas lamps was promptly frowned down by Sir Humphry Davy on account of the great danger of explosions from mammoth gas-holders!

Politically the year of Spurgeon's birth was an eventful one. Men like Palmerston, Peel and Lord John Russell were at the head of affairs. A sum of about seven millions a year was being spent, or rather squandered on the support of paupers, many of whom were able-bodied persons too idle to work. The notable "Poor Law Bill of 1834" compelled such individuals to go to the Poor Houses and work for their living there. Two years previously the Reform Bill was regarded by sanguine people as the one and only cure of every evil from which the nation suffered—poverty and unemployment included. But many were disappointed when things once again settled down and stagnated after the political excitement had abated and the impossible promises and chimerical hopes had receded into the realm of grim uncertainty. Not that the situation at that time was hopeless. A few wrongs were certainly redressed and a few evils were really abolished by the Reformed Parliament. Measures for the abolition of slavery and the emancipation of the slave were introduced in the years 1833-34, so that Spurgeon was born into a world where slavery in British possessions, at least, had received its death blow. Women and children too were receiving attention in our British factories. An act was passed in 1833 prohibiting the employment of children under nine years of age and limiting the working time of children under thirteen, to forty-eight hours weekly. Yet it must be confessed that the social condition of the British people in those days was far from satisfactory. Notwithstanding a few privileges and concessions, the working classes were being kept in a position of convenient subordination to their employers. Wages were comparatively low. The purchasing power of money was relatively small. An average working man found it difficult to acquire sufficient food and shelter with the money which his labor yielded.

Behind and beneath all this, the educational condition of the English people was sadly defective. Every year accentuated the magnitude of the evil. In the year 1834, there was only one person in eleven of the population attending school. This state of affairs was allowed to continue on the principle that the ignorance of the people was necessary to the obedience of law. Hence a paltry grant of twenty thousand pounds per annum was granted by Parliament for the support of national schools. But even this allowance was looked upon with disfavor by the upper classes who regarded the education of the poor as tending to discontent and to an overthrow of that orderly subordination without which, it was thought, civilized society could not continue to exist!

That perhaps, was one reason why persons wishing to possess a newspaper had to pay a four-penny tax on each six-penny copy. Considering that the newspapers of the Kingdom had only three hundred readers in the year 1834, it will be readily seen what an impossible luxury a newspaper must have been to a slenderly paid working man.

And then we are inclined in these days to cry out reproachfully against the three-half-penny post. But the contrast between the postal system of 1834 and 1934 is almost unbelievable. The postal rates at the time of Spurgeon's birth were so high as almost to forbid the use of the post office by the poor. A letter from London to Brighton, in the thirties, cost about eight-pence, and to Aberdeen or Belfast one shilling and four-pence. And of subsequent years with their difficulties and developments, their successes and set-backs, we have vivid pen-portraits and word-pictures in the writings of Carlyle,

Dickens, McCabe, A. R. Wallace, Collier and Robert Mackenzie. But seeing that Mr. Spurgeon kept his finger on the pulse of the times in which he lived, we can tell from his own utterances how he regarded the passing days and multiplying years.

The century to which Spurgeon belonged witnessed some marvelous advances. It also experienced some equally humiliating retrogressions, especially in moral, social and spiritual directions. There can be no doubt that we have made distinct improvements in matters of education and invention, but the perennial problems of wealth and poverty, peace and war, religion and reaction are still with us. Spurgeon had the penetration to foresee all this. Hence his opinions and appraisements of the years subsequent to his birth are well worth remarking and remembering to our own heartening in these challenging and deeply perplexing days.

IN THE YEAR 1856

In Whitefield's Tabernacle we hear Spurgeon saying: "The age in which we are living is as immoral as any that preceded it. Do we find morality more prevalent? Do we find vice entirely at an end? No we do not. The immorality of this great city is positively appalling. It is a huge criminal full of sin. Look in the church itself. What a sad decline of the vitality of godliness. Look at our prayer meetings. There are possibly, six old women present; scarcely do enough male members come to pray four times. 'Prayer' meetings they are called. 'Spare' meetings they ought to be named."

TEN YEARS LATER IN 1866

Spurgeon deplored the lack of increase in the number of professed disciples. "Within the last twelve months" he cried, "the Church of Christ has scarcely made the slightest approach to an advance. In proportion to the increase of population the Christian Church in Great Britain has gone back. Mercy is wanted for all who profess and call themselves Christians. Mercy is also wanted for the land itself. This is a wicked nation. Its wickedness belongs not to one class only, but to all classes. Sin runs down our streets. We have a fringe of elegant morality, but behind it we have a mass of rottenness."

TEN YEARS LATER IN 1876

Jowett of Balliol wrote: "Fifty years ago some people cared about their souls. Now they hardly know whether they have souls or not. Religious revivals are a diminishing influence. It shows that religion is going out of the world and with it, some of the highest elements of human nature." Spurgeon himself had already said "We do not remember any period more dark than the present. The political atmosphere is heavy with death-damps of mutual distrust which bring no increase to England's greatness but greatly the reverse. Our trade has become rotten. Many infamous transactions have sapped the foundation of our national credit. If our trade continues much longer to depart from us, we shall become a generation of beggars."

TEN YEARS LATER IN 1886

We hear the same plaintive note of warning ringing out. "I do not think" (said Spurgeon to his people) "that it is of any use to sit down and fret about the badness of the times. I have always heard that there has been a 'crisis,' that we were just on the brink of something horrible. I have never been able to see that the times at any particular period have been very much worse than they used to be. Thirty years ago (1856) they seemed to be as bad as they could be and I could not see any room for their getting much worse. Still, I do incline to the belief that the times have become worse of late. They are certainly now very perilous, whatever they have been in the past."

JUST BEFORE HE PASSED OVER—
IN THE YEAR 1890

Spurgeon said one Sunday evening to his gathered thousands, "Thirty years ago, things were very different from what they are now. It was easy to gather a congregation then, (Continued on page 8)

Editorials

TO WHOM ARE YOU SPEAKING WHEN YOU PRAY

Some of you listen to prayers over the radio. All of us hear prayers in public worship. What impression is made on your mind as you listen or as you try to join in the prayer? Are you made to feel that you and those who lead these prayers are face to face with God? Is God listening while we talk to Him? Are we really talking to Him, or are we talking into the air; or are we talking to the people who may be in the sound of our voices? Do you know the difference when you chop wood whether you hit the stick of wood with the ax or miss it? Do you know the difference when you pray whether your voice reaches the ear of God or not? Are we merely shadow boxing or beating the air when we pray? When you are talking for a while over the telephone, and no response is heard, do you say, Do you hear? Are you listening?

Prayer is the most vital experience the soul ever has; or it is nothing. Either we move God to action; or we are talking into the air. It is very necessary that we realize when we pray that we are talking to somebody, and not just talking, not just talking to ourselves. All this talk about the retroactive or subjective effect of prayer is the biggest lot of bunk that ever crossed the lips of a simpleton. But this must not be a theory with us; it must be an experience. It is not to be merely a matter of orthodox belief; it may be and must be interchange of thought, desire and will between two persons, yourself and God. We need to be like the one who conducting a question and answer public forum, was asked, "Why do you believe in the existence of God?" and replied tersely, "Because I have just had a talk with Him." Prayer is not just repeating words, not even the finest words. It is fellowship with God, communion with Him, conversation with Him. We are not to be satisfied unless while we pray, we are conscious of His listening. He will give us some token that He is.

BR— HEAR THOU FROM HEAVEN

If it hasn't been done, somebody ought to collect the prayers in the Bible, from Genesis to Revelation and put them all into one little book as a book of devotions. Maybe you and I could do it ourselves, by just getting a cheap Bible and cutting out all the prayers and pasting them into a book. Of course a book of sermons on these would be good. But it would be enough for most of us to read these prayers and try to make them ours as far as suitable; or to learn how to pray, from the frequent and careful reading of them. This would make an excellent collection.

One of the greatest prayers in the Bible is that of Solomon at the dedication of the Temple. We are not going here into any extensive treatment of it. There is only one thing to which we call attention, where Solomon says, "Hear thou from Heaven." He says it more than once in this prayer. So he must have felt it deeply. Solomon was glad to build the Lord a house. It was a great honor conferred on him. But he knew that God did not dwell in a man-made house. "The heavens and the heaven of heavens cannot contain thee; how much less this house that I have builded." However near God may draw to us, or we to Him; He still is enthroned high above us and far away from us.

It is this feeling of his infinite exaltation above us that must possess us when we pray. Paul speaks in deep reverence of Him in these words: "Who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see. To whom he honor and power eternal."

It is doubtful if to many of us "heaven lies about us in our infancy." On the contrary most of us thought of God as far away, as infinitely high above us. And our attitude was one of corresponding reverence. It is well if we can again become as little children, and come into His presence with reverence and awe. Recall the time when you spoke His name with trembling lip if you spoke it at all.

This reverential fear is also preserved in the prayer Jesus used to teach us how to pray. The same feeling which Solomon had when he said, Hear thou in heaven, is shown in the words of Jesus when He said, "Who are in heaven," and then he accentuates it in the further words, "Hallowed be thy name."

If we do not come in this attitude of reverence and humility we had as well not come at all. All the talk about "enriching the services of our churches" would be unnecessary if men realized that they are in the presence of the infinitely holy and Almighty God. The light, shallow chatty way in which men often speak in public prayer is due to the fact that they have no consciousness of being face to face with God, with one between whom and us our sinful nature has made a great gulf, to be crossed only by His invitation, in the way which He has provided, and by the gentle aid of His Holy Spirit. The reading of the Psalms will help us to pray. And the reading of such passages as the fortieth chapter of Isaiah will lift our praying out of its poverty and flatness.

BR—

OUR FATHER

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It was the work of Jesus to show us how near God is, and how He yearns for us to draw near to Him. He brought God near, and He makes it possible for us to draw nigh to God. How beautifully He says, "Ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." The vision of Jacob shall be verified.

There is no way in which this desire of God to be in close and beneficent touch with men is more clearly taught than in the opening words of what we call the Lord's prayer. We are to address God as "Our Father." It is Jesus who so taught us to approach Him and speak to Him. This introduces a new idea into our conception of God. It is the distinctively Christian conception. It is a relationship which belongs to Christians. It is their right and inalienable heritage. From this time on, after Jesus had thus taught the disciples to pray, this is the teaching of all the New Testament. How tenderly the Master says after His resurrection, "I ascend to my Father and your Father, to my God and your God."

But we are thinking now of the recognizing of this relationship when we pray. It changes the whole conception of prayer, our approach and our expectation of results. If He is our Father we can come without embarrassment, without fear. We will come with love in our hearts, in response to His love to us. We will come with assurance.

But Jesus was not content to begin the prayer thus with "Our Father," He dwells upon this conception of filial and friendly approach after the conclusion of the prayer. This He does by means of two homely illustrations. The first is about going to a friend at midnight in an emergency; and the lesson is that no friend, not even a casual acquaintance would refuse an emergency call like that. The other illustration strikes still closer home, dealing with a case between father and child. And it makes the appeal personal: Which of you that is a father would refuse a hungry child or mock its request for food. And then, "How much more shall your heavenly Father."

Our praying is poor, and the results are no better because we know so little about the real nature of God. If we can ever come to realize His fatherly disposition and concern for us, it will make all the difference in our praying. And

this is what Jesus had in mind when He said, "When ye pray, say, Our Father."

BR— PRAYER AS A CONTEST

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It is well known that the Apostle Paul used frequently the figure of athletic contests to set forth the nature of the Christian life. But it may not be so well known that he speaks in his epistles of prayer as a wrestling match, or athletic contest. To be sure he did not originate this figure, nor was he the first of the New Testament writers to use it in speaking of prayer. Luke uses it to describe the experience of Jesus in the garden of Gethsemane, when he says of Jesus, "Being in an agony he prayed the more earnestly." Here the word agony is exactly the word used to indicate a conflict, and may be so translated, "being in a contest." It was similar to the experience of Jacob when the angel of the Lord wrestled with Jacob till break of day. The word agony is simply borrowed from the Greek work for athletic contest.

Jesus had used the same word (Lk. 13:24) when he said, "Strive to enter in at the narrow gate." But it is about the use of this word to describe the experience of praying that we are now interested. It means that the praying of God's people, or of any one of them, is sure to awaken opposition, to arouse the devil to a fight. For "our wrestling is not with flesh and blood, but with the principalities and powers, with hosts of wicked spirits who invade the kingdom of God where we live and work.

Prayer is one of the two weapons on which we absolutely depend for winning the fight against the forces of evil. The other of course is the word of God. We cannot win with the one without the other. Paul says "Take the Sword of the Spirit, which is the word of God, and praying always with all prayer and supplication in the Spirit."

A few of the references to prayer as a personal encounter may be indicated to show that it was constantly in the minds of Paul? In Romans 15:30 he says, "Strive with me in your prayers to God." He makes the appeal as strong as it is possible to make it, "I beseech you, brethren, by our Lord Jesus Christ and by the love of the Spirit." We heard a young man who was in the front line trenches in France during the world war, say that nothing had prepared him for his service as a soldier more than his experience in athletics. And the Duke of Wellington is quoted as saying that the battle of Waterloo was won on the athletic field at Eton College.

Paul writes to the Colossians, 4:12, about Epaphras who is probably their pastor, certainly their messenger to Paul, "Always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God." And Paul uses the same figure in the first chapter of Colossians where he says of himself, "whereunto I labor also, striving according to his working which worketh in me mightily."

It has often been said of Luther and John Knox that their prayers were like battles. It might be truly said that they were battles. The fight is won on our knees before God, before we go out to fight before the world. There is no lesson which we need more to learn. And there will be no great victories won over sin and the world, over the flesh and the devil until we are willing and ready to fight it through by prayer. And we have not learned the meaning of prayer if we imagine it to be a pleasant five minutes with the Lord.

BR— WELCOME TO JACKSON

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The Baptists and other good people of Jackson give cordial welcome to our guests who come to the Sunday School and B. Y. P. U. Convention. All sorts of conventions come to Jackson and they have always found a welcome. But when a great body of Christian workers make choice of Jackson for their convention it gives our people a particular pleasure. In April we

Thursday, March 15, 1934

THE BAPTIST RECORD

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expect the General Conference of Southern Methodists, and the hotels and homes of Jackson will care for all who come, in the most friendly spirit.

But none can give our people more pleasure than the workers in our Mississippi churches who from Sunday to Sunday back in their home churches are seeking through the Sunday school and the B. Y. P. U. to instill the principles and truths of the Master into the hearts and lives of our young people.

The Baptist Record goes into the homes where these people come from, and we are glad to bring to all a cordial invitation and assure you of a royal welcome. This week we set before you the program, some of the speakers, some of the attractive places in Jackson, and many of our most enterprising business firms. You will find these people most courteous, and the shops full of most attractive wares.

BR
CONCERNING RAILROAD RATES TO SOUTHERN BAPTIST CONVENTION, FORT WORTH, TEXAS
Austin Crouch

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The Southern Baptist Convention meets in Ft. Worth, Texas, Wednesday, May 16, and continues through Sunday, May 20. The Woman's Missionary Union, auxiliary to the Convention, will meet Monday, May 14.

The railroads have granted a reduced fare of one and one-third for round-trip tickets, going and coming over the same route. Messengers can arrange to go one route and return by another. In some cases a small extra charge may be required for this service. In order to take advantage of the reduced rate each purchaser of a ticket or tickets must have a Railroad Identification Certificate. Each certificate is good not only for the holder but also for the members of his family. It will be well for each messenger planning to go by rail to secure definite information from his local ticket agent several days in advance. Tickets will go on sale May 10 and continue through May 19, and will be good for return thirty days from date of sale. Tickets must be validated by the ticket agent at Fort Worth before beginning the return trip.

The Railroad Identification Certificate can be secured from the office of the Executive Committee of the Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tenn., or from your State Mission office. In writing for the Identification Certificate please enclose a self-addressed, stamped envelope.

Messengers desiring to make hotel reservations in advance should write to Dr. L. R. Scarborough, Chairman of the Committee on Hospitality, Seminary Hill, Texas.

BR

Prof. O. Autritt was at Laurel Sunday and spoke four times to large audiences in the interest of the persecuted evangelicals of Russia. He will speak next Sunday at Ellisville.

Pastor P. E. Cullom of Navilla church, Amite County gives thanks for the following:

1. 40% increase in membership.
2. 100% increase in number of preaching services.
3. More baptisms than any church in our association.
4. 125% increase in pastor's salary.
5. Electric light plant installed.
6. Adequate Sunday school rooms added to church.
7. Held the B. Y. P. U. attendance banner whole year.
8. Splendid year's work by W. M. U. Attendance banner.
9. S. S. and B. Y. P. U. attendance increased. Better work.
10. A good D. V. B. S. and School of Missions.
11. Several S. S. and B. Y. P. U. study courses.
12. Extension work with one white and one colored church.
13. The Esprit de corps (spirit of the body) fine. Etc.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

BEHIND THE DOLLAR MARK

In the last issue of the Baptist Record under the Convention Board's Department there were many figures and many dollar marks. These repelled some and attracted others. The spirit of fear has been manifested on the part of some, and the spirit of hope and courage on the part of others. The result as a whole has encouraged those promoting this campaign. We are making these appeals, believing that there are one thousand people in Mississippi sufficiently interested and sufficiently able to pay the 1934 debts of the Mississippi Baptist State Convention. Not to believe it would assure failure. To believe it causes us to put forth effort, and will result in a part, if not all, the amount needed.

While looking at dollar marks, we should not forget the fact that behind these debts we have a million and a half dollars worth of buildings, grounds and equipment. These are buildings in which some of the best work in the field of education is being done. We have in these institutions a constituency of approximately one thousand boys and girls. They represent at least an average in intelligence and morals of the youth of this generation. They will take their proportionate part in the activities of the future. They are offering us an opportunity while in these schools of helping to mold their character and thereby determine what the future will be.

In addition to these assets behind the dollar marks, we have approximately one million and a quarter dollars in endowment. This is a creditable sum for any one denomination in a state. This sum is for permanent investment. It can and should be easily increased to a million and a half dollars. By so doing, the raising of \$20,000.00 a year for current support would be eliminated.

\$26,000.00 BEHIND US

As we approached the last session of the State Convention, creditors were causing many of our Baptists no little concern over \$6,000.00 worth of past due bonds. We were also concerned over the approaching maturity of \$23,000.00 worth of Education Commission bonds. The Convention saw the wisdom of disposing of its headquarters building in order that maturing obligations might be paid. We have succeeded to date in retiring \$26,000.00 worth of the bonds. There remain of matured bonds \$3,000.00. Thus far we have not been able to locate these bonds. We are ready to settle in the usual way as soon as they can be located.

We have not paid all of 1933 interest on bonds. We are cleaning up that which was due in June, and shall soon begin to take up the balance of December interest. This interest will now have to be paid out of the 21% accruing to Christian Education from the Cooperative Program. The full amount received from the Cooperative Program may be needed to clean up last year's interest, due to the fact that out of last year's receipts we had to pay off more than \$20,000.00 of the previous year's interest. Notwithstanding this fact, we are in much better financial shape than we were a year ago. If the percentage from the Cooperative Program will clear up last year's interest, and if we find one thousand people who will take care of this year's obligations in addition to what they are now contributing through the churches, we shall end the year with an even start for 1935. We are well able to do it.

REPORTING IN APRIL

In April there will appear in the Baptist
(Continued on page 11)

COMMITTEE ON ENTERTAINMENT OF SUNDAY SCHOOL AND B. Y. P. U. CONVENTION



M. E. MOFFITT
General Chairman



C. C. WHITE
Chairman of Registration Committee



J. M. EVANS
Chairman Entertainment Committee

DEPARTMENT of EVANGELISM

EVANGELISTIC PREACHING

J. N. McMillin

The most important thing about evangelistic preaching is its content, its subject matter, its central theme. Fortunately we are not left in doubt as to what this should be.

We read in Acts 4:12, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." His very name Jesus is "because He shall save His people from their sins." Paul's great declaration is always in point for the evangelistic preacher: "I determined to know nothing among you save Jesus Christ and Him crucified."

This one Savior is to be preached by the "Holy Spirit sent down from above." We also read that "He (the Holy Spirit) shall take of the things of mine (Christ) and shall show them unto you." When any man presents Jesus Christ as Savior he may rest assured that the Holy Spirit will take care of the results. Thus preaching, he may depend absolutely on the Spirit. And if the Spirit selects the preacher's topics, you may depend upon it that Jesus will be central.

It follows then that Jesus must be central for the preacher who would win men, and that Jesus crucified or the Cross will be his one great theme. All roads must lead straight to the cross and all teaching get its effectiveness and authority from the cross.

Furthermore, the preacher should believe this so firmly that he will be able to resist all temptation to turn to other themes however popular they might promise to be. Is it conviction for sin that is desired? Then the cross will be far more effective than all the denunciations of the most vivid vocabulary of the most fiery preacher.

Nor is this any limited theme. The preacher can not only camp round about it for the time of an evangelist campaign, but it is ample for the life-time of the longest ministry. And even

then one would feel that he had only touched the fringes of the everlasting theme.

Let the preacher ever remember that Jesus is the producer of the New Testament; that but for Him and His cross there would have been no New Testament and no gospel to preach. So it is around the person Jesus Christ that the scriptures move, and therefore is it highly important that these scriptures should furnish the preacher with his unfailing truth. Jesus Himself said, "I am the way, and the truth, and the life." He and He alone saves, and therefore He and He alone should be preached. The value of the scriptures is that they "testify of me," and that life is to be found in Him.

Now the preacher is a herald, and his business is to announce the good news of salvation—its needs, its terms, and its tests. His is to make proclamation, rather than to make an argument. Too much of the argumentative spirit often leaves the congregation cold and unsympathetic. Especially is this true when the argument is of the antagonistic type. Paul said, "Knowing the fear of the Lord we persuade men." Persuasive preaching which attracts instead of the kind that repels would seem to be the kind most effectively used by the Holy Spirit.

Evangelistic preaching should be of such type, so definite and direct, that men would be constrained to make decision. Things ought to happen where the gospel of salvation is set forth. Present and determinative action, final and fixed decisions should be demanded. The riding of hobbies, and all quirks and quirks of interpretation should be avoided. These call attention to the peculiarities of the preacher, rather than to the main object,—salvation through Christ.

There are many other characteristics of effective evangelistic preaching; but for the present let these suffice.

"It is not the preaching of philosophy nor philosophic preaching that the world needs, but the plain, loving presentation of the Gospel of Christ."

overthrown, to the utter confusion and terror of the enemies of God. The one hundred years between 1834 and 1934 if they teach us anything, certainly teach us this.

—BR—

LIBERAL VS CONSERVATIVE CHRISTIANITY

William James Robinson, A.M., D.D.

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"Wherefore by their fruits ye shall know them."—Jesus.

It is necessary in any kind of discussion to understand terms. Liberal means: "Free from narrowness, bigotry, or bondage to authority or creed, as in religion". (Standard Dictionary). Conservative means: "Adhering to the existing order of things; opposed to change or progress" (Idem). Since liberal Christianity, like conservative Christianity, is a more or less fixed system of doctrine the definition of terms does not always make a clear case. Conservative Christians believe the Bible is a revelation from God having "truth for its matter without any mixture of error." Liberals differ as to the degree and measure of truth the Bible contains, and presume to say what is true and meritorious, and what is false, unimportant, or negligible. Since they are not able to decide among themselves what parts of the Bible are true and worthy of belief it is impossible to give a compendium of the doctrines of liberal Christianity.

Conservative Christians are happy in their bondage to the Bible as an infallible book; and a perfect and complete guide in all religious matters. Liberal Christians deny its infallibility

and hence deny that it is a full and worthy guide in religion. Conservative Christians believe it is true and govern themselves accordingly. Liberals make their own standards, each one for himself, and are governed by thus reserving the right to change the fundamentals of their faith at will. They have no doctrines that they hold as certainly true. Their doctrines are as fluid as the individuals holding them; and, hence, are a body of acknowledged uncertainties.

"By their fruits ye shall know them." Wherever Conservatives have been dominant the very highest order of stable character and conduct has resulted. Men can not really believe the doctrines held by Conservatives and not be men of the highest order. They do not hold to one iota of doctrine, or teach one thing as a tenet of their faith, that does not exalt the character of every one believing it, fitting him better to fill worthily every honorable relation in life. Not one thing held by them in the least degree handicaps one believing it in the pursuit of any laudable ambition. On the contrary the more firmly these doctrines are held the better qualified one is for fellowship with others and for filling positions of trust. I do not believe any Liberal, worthy of serious consideration, would deny what I have stated as the fruits of Conservatism in religion. It makes men face the vicissitudes of life cheerfully, heroically and welcome death as a call from God to perfect happiness.

These things are not true, and can not be true, of any Liberal school of religion. Many excellent men have begun questioning one thing or another in the Bible, going from harboring one doubt to indulging another until in many instances they have made shipwreck of all faith landing in crass Atheism. Many cases of the most revolting moral delinquency have come from ultra liberalism. Some men professing to be Conservatives may be moral delinquents, but it is in spite of its doctrines and in no sense because of them.

Christ is Christianity and true Christianity is Christ. He and his doctrine are one and inseparable. No man has the slightest idea who formulated the multiplication table, but millions believe it and are bound by it. You can separate a man from his system of thought and the system still lives. You can not separate Christ from what he said and did and have anything worthwhile left. "The Christ the Son of the living God" is the essence of Christianity. Anything less is Liberal Christianity and evidently, at its best, is garbled truth. The truth, the whole truth and nothing but the truth can give stable and helpful results.

In fact you can no more have Liberal Christianity than you can have a liberal multiplication table. Jesus is either "The way, the truth and the life" or he is not. If he is not this we have no serious need of him. If he is this we have the greatest possible need of him and must accept him as a oneness, an essence, or he will have no part or lot with us. Since to accept him for what he claims he is in no wise handicaps us, why do less?

Conservative Christianity—pure Christianity—is a builder of character, a stabilizer of exalted conduct, and is an anchor for the soul both sure and steadfast. Liberalism does none of these things. It is spurious and ruinous. Why consort with it?

Kansas City, Mo.

—BR—

A short time ago prayer was asked for a special work in progress in Valence St. Church, New Orleans. There has just come to us a report of great blessings which have come in answer to these prayers.

Frequently reports come to us of numerous applications being made when a pastorate becomes vacant. In many cases it has brought the ministry into discredit. If we believe that the Lord is the proper one to handle this matter, would it not be best to put the matter in His hands?

TEN MINUTE SERMON

"This same Jesus x x x shall so come in like manner as ye have seen Him go into Heaven."

Acts 1:11.

The Bible reader will recognize the text as a part of the language of the "two men in white apparel" spoken at the ascension of our Savior and Lord. It is given to us in Acts 1:9 to 11 as follows:

"And when He (Jesus) had spoken these things, while they beheld He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward Heaven as He went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

This was not the first time that two strange men, unusually clad, had spoken to distressed followers of our Lord under unusual circumstances.

At the sepulchre to which the women had come with their prepared spices and ointments "two men stood by them in shining garments: and as they were afraid and bowed down their faces to the earth they said unto them: Why seek ye the living among the dead? He is not here but is risen; remember how he spoke unto you when He was yet in Galilee." Luke 24:2-6.

"Two men in shining garments" tell the perplexed and distressed women at the sepulchre that Jesus has risen. "Two men in white apparel" tell the distressed disciples at the ascension that Jesus is coming again.

"Two men in shining garments" tell the faithful women at the sepulchre that the living is no longer among the dead.

"Two men in white apparel" tell the disciples as they gaze into the heavens that Heaven will not always hold their Lord. "Two men in shining garments" at the sepulchre tell the sorrowing women that their Lord is living and not dead.

"Two men in white apparel" at the ascension told the bewildered disciples that the same Jesus whom they had just seen go into Heaven will come back to earth in the same manner He had left it.

The good women believed the words of the "two men in shining garments" at the sepulchre and it is written of them: "And they remembered His words and returned from the sepulchre and told all these things unto the eleven and all the rest." Luke 24:8, 9.

Have the words of the "two men in white apparel" at the ascension made as deep and lasting impression on our minds and hearts as have the words of the "two men in shining garments" at the sepulchre? In other words: is the literal, personal return of our Lord from Heaven through the clouds in a material body (the same body in which He went away) just as much a cornerstone of our faith as His resurrection? If not why not?

If there is no question mark at all about the words of the "two men in shining garments" at the sepulchre, why should there be any question mark about the statement of the "two men in white apparel" at the ascension?

We love the doctrine of the resurrection. Do we love the doctrine of our Lord's return?

We declare with great earnestness and joy the doctrine of the resurrection. Do we declare with the same earnestness and joy the doctrine of the return of our Lord?

Both doctrines are declared to us by "two men," and doubtless by the same two men. We have the same scriptural proof of one that we have of the other.

It does not tax our faith in the supernatural

to believe that our Lord was resurrected from the dead. Then why should it tax our faith in the supernatural to believe that our Lord will supernaturally return through the clouds? The Lord's return in the manner in which He went away is no more supernatural than His resurrection. The truth is, our religion is a supernatural religion.

Our Bible is supernatural. Jesus' birth, life, death, resurrection, ascension were all supernatural. The efficacy of the Christian religion is that it is supernatural.

THE SAME JESUS

The "two men in white apparel" not only said that Jesus would come out of Heaven in the same manner in which He went into Heaven, but they said it will be the "Same Jesus." Not a Jesus but "the same Jesus." Not invisible but just as visible to the natural eye as His departure was seen with natural eyes.

The body in which Jesus will return is the body in which He came out of the sepulchre; the same body in which He walked and talked with two disciples on the road to Emmaus; the same body in which "He took bread and blessed it and broke and gave to them" in the Emmaus home, Luke 24:13-30; the same body in which He appeared to the eleven at Jerusalem when He said: "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have"; the same body in which He asked for meat and when given a broiled fish and of an honey comb He took it and did eat before them." Luke 24:38-43.

It will be the same body in which He cooked Peter and other disciples a fish breakfast at the sea of Tiberias. Jno. 21:1-13.

This does not necessarily mean that Jesus will have to eat to sustain life as we do but it certainly does mean that He will be so essentially material that He can eat material food if He chooses to do for any purpose.

When this same Jesus returns in the same manner in which He departed it will be our divine Lord, Master and King, coming in a material body through material clouds to the material earth on which He was born, lived, died, was buried. Are we doing violence to God's word if we think of Christ's return as the "Son of Man" coming back to the home of man?

If He does not come back in the same manner in which He went away then the "two men in white apparel" have misled us.

If He does not so come, then what assurance have we that the "two men in shining garments" at the sepulchre did not delude the women with an idle tale?

There is no doubt as to the truth of the words spoken by the "two men in shining garments" at the sepulchre; neither is there any doubt as to the truth of the words spoken by the "two men in white apparel" at the ascension. When He comes He will close one dispensation and bring in another. We are to observe the memorial of His death (the Lord's Supper) "till He comes." What need will there be to perpetuate the memory of a dead sacrifice while we look at the blessed face of our risen Lord?

At present we are "occupying until He comes."

If the prophecy of the "two men in white apparel" should have its fulfillment today would the returning Lord and Savior receive a cordial welcome? How could He if we are not busy about His business.

If this same Jesus should return today could we say joyfully: "Blessed is He who cometh in the name of the Lord?"

If the risen and ascended Lord should come today would it shock us with surprise? It cer-

tainly would if the words of the "two men in white apparel" have never a place in our religious thinking.

If the ascended Lord should return through the clouds today would He find us among "those who love His appearing?" 2nd Tim. 4:8.

If the same Jesus should come out of Heaven today would He find us among those "who wait for His Son from Heaven?" 1st Thes. 1:10.

Are we expecting any moment to see the words of the "two men in white apparel" literally fulfilled and saying from our hearts: "Amen. Even so, come Lord Jesus"? Rev. 22:20.

J. W. Lee,
Batesville, Mississippi,

—BR—

Our State Convention Board's receipts for February were \$6,093.00, nearly \$1,000 ahead of what they were a year ago.

Mr. Eug. R. Black, Governor of the Federal Reserve Board, is a prominent Baptist from Georgia, and a son-in-law of Henry W. Grady.

Rev. C. O. Estes, it is announced, has been called to the pastorate at Morton and is expected to begin his ministry there on April 1st. He has rendered good service at Brooksville and will do the same at Morton.

"The John three-sixteen posters are being put up in the city. There is an invitation on each poster for those reading to come to the Center to find out more about the Love of God. Over 137,608 of these posters have been sent over this great country."—C. J. Lowe, Shanghai, China.

Next summer's Bible Conference at Winona Lake, Ind., will extend over a period of fifteen days, instead of ten days as in former years. In the list of announced speakers we find Robert E. Speer, Bishop Arthur J. Moore, Robert G. Lee, William L. Stidger, H. A. Ironside, J. C. Massee, Harry Rimmer, Henry Ostrom, Herbert Bieber, Henry Hepburn, Ralph H. Miller, Mel Trotter, James M. Gray, John H. McComb, Solomon Birnbaum, J. Balmer Showers, Max Reich, and other distinguished men. Dr. W. E. Biederwolf is the Director of the conference, and Professor Homer Rodeheaver is in charge of the music.

Do you belong to the 400? Hope not. But you may belong to a better group than that. The 400 we presume was an exclusive society group in New York or somewhere. But you may belong to the elect who are going to pay the debts off our Mississippi Baptist Convention Board. You may call it the Master's minority, the elite, the elect, the shock troops, the Old Guard, or the 750. But it is the group of the Lord's chosen who are going to pay what Mississippi Baptists owe. Dr. Gunter says that 750 people can meet this year's indebtedness by paying \$100 each. No objection to your paying more if you want to, or less if that is what you can do. It is acceptable, according as a man hath, and not according as he hath not. Don't wait to be asked. Just write to Dr. Gunter that you want to be in on that.

Some interesting notes from our W. M. U. Training School:

The beginning of the second half of the year in January brought several changes in the student body. Dorothy Britton of Virginia and Elizabeth Lundy of Georgia completed their work toward the B. R. E. degree and went home. As was reported in my December report, Ming Yung Wu completed her work in advance of the end of the second quarter in order to sail on December 29 on the President Coolidge. Four new boarding students enrolled: Grace Morehead and Ada Jackson of Kentucky, Elizabeth Green of Alabama, and Gloria Ruiz of Texas.

Miss Ruiz is the daughter of Donato Ruiz, an outstanding missionary of the Home Mission Board in San Angelo, Texas. Her mother is the president of the Mexican W. M. U. of Texas. She is the first Mexican student ever to enroll with us. Mrs. D. J. de Mueller, French by birth but Mexican by marriage, studied with us as a day student a few years ago.

THE HOLY SPIRIT AND EVANGELISM
E. K. Cox, D.D.

—o—

These are two mighty big things. When Jesus sent out His followers to evangelize the world, He gave them the biggest task in all the history of the race. There was nothing ever undertaken by men to compare with it in magnitude, in difficulties, and far reaching purpose. Read again the great commission as given by Matthew and get the greatness, the length, and the breadth, and the mighty depth of it. It is the Magna Charta of Evangelism. We look upon it as the mandate for missionary endeavor, and it is so, but missions is only evangelism going abroad. Some things that we must keep in mind:

1. The task of bringing men to know God thru Christ is too big for men alone, however good and wise they may be. No man by his own power, no matter what his eloquence or earnestness ever moved men to repentance, and is totally unable to renew natures dead in trespasses and sins. Jesus promised His disciples power for this super-human task. "And when He is come He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Jesus knew the limitations of human weakness and promised them power for the undertaking.

2. The coming of the Holy Spirit at Pentecost was as much a part of the plan for the evangelization of the world, as the birth of Christ at Bethlehem. One must supplement the other, if it is to be effective. The Holy Spirit had been in the world before Pentecost, but not in His official capacity to direct and empower the things done for the salvation of men. When the Divine Son had wrought out the way for the reconciliation between God and men, by the blood of the cross, the Holy Spirit came to give the divine energy and wisdom for the carrying out of that work. He came as part of the eternal plan for the redemption of men. He was not brought by the praying of the apostles and the company that were with them, any more than the praying of the faithful ones who looked for the redemption of Israel brought about the birth of Christ. He came upon those who by faith and prayer were ready for the fulfillment of the promise of the prophets, there were no others to whom He could come. Pentecost was an act once for all, and does not need to be repeated any more than Bethlehem or Calvary. But just as the blessing of the manger and the sacrifice of the cross abide to bless and save men, even so the Spirit who came to empower the children of God will remain until Jesus returns. To speak of another Pentecost is an absurdity, but to live in the power that came at Pentecost, and to seek its abiding fullness is the duty of every child of God.

3. The coming of the Holy Spirit brought power to do that which Jesus had commanded. We must distinguish between that power and the unusual manifestations that accompanied it. They were to be expected, just as these things out of the ordinary at the birth of our Lord, it was fitting that such things should witness to the coming of the Second Person of the Holy Trinity to endue and guide the church in its work. The miracles were His credentials in the same way that the works no one else could do were the testimonials of the Christ. They were, as Paul tells us, temporary things, but the endowment and guiding of the Spirit were to remain until the task was accomplished. The proof of the coming of the Spirit was pre-eminently in the glorious doing of the things which before that time had been impossible. The disciples were poorly equipped, from a human standpoint, for the work assigned them; yet under the power of the Holy Spirit they were able to overcome Jewish prejudice, Roman power and Greek philosophy. No men in all time ever met and conquered against such odds. This company of

insignificant men, with no weapons save the story of their crucified and risen Lord, turned the world upside down; and until the Christian forces began to depend upon other things the work on from conquest unto victory.

4. The power of the Holy Spirit is just as necessary today as when the apostles went out into the ancient world. We need Him right now in just the same way and for exactly the same purpose. We can no more convict men of sin or make them alive from the death which it has brought, than could the apostles. Human nature has not changed, the sin of the world has not changed, and the opposing forces are just as powerful now as then. In our weakness and fleshly pride we are ever in danger of seeking to substitute the power of numbers, wealth, and culture for the Holy Ghost. We need the best training that men can receive; no culture is too fine, no human powers and equipment too great to lay in all their fulness at the feet of our Lord, but all these must be held subservient to the power and direction of the enduing Spirit. There is no substitute for the Holy enduer, and to undertake to substitute means irretrievable disaster.

5. The Spirit who came at Pentecost is here to do the same for us that he did for the churches of that day. I am not speaking of the transient gifts that were to confirm His presence until His power should be made known in the things which Jesus promised that He should do; I am speaking of those things which were His constant task in the great plan of redemption. Pentecost was the inaugural of the Spirit to His official position in the church and will not be repeated. He still remains in that same office, and will manifest His power now as then. He will come upon the children of God giving them power just in proportion as they honor Him and submit to His will. He is just as able to meet the conditions of the twentieth century as He was those of the first. He is the Omnipotent God working through the men and women who are willing to do His will. When we comply with His conditions we shall have the power. May we briefly mention some of the things which are necessary?

(1) We must be attempting the things which Jesus commanded. To ask for the power of the Spirit when we are not laboring to carry out the great commission is superlative nonsense. All efforts for the salvation of men and training them in the things of Christ are efforts to carry out the commission, and in all such we should seek His power. Power is the ability to do work, and God is not wasteful. Only when we honestly and faithfully undertake this work have we the right to ask for and receive this power.

(2) We must recognize our own inability in the task of evangelization. So long as we, in our own thinking, are self-sufficient, and proud of our own ability we will not receive this endowment. Bunyan's story in his *Holy War* of the evils wrought in Mansoul by one Carnal Security carries a mighty lesson right here. He must be the director of our lives, we must listen to His guidance, and depend upon His strength. To be Spirit-filled, we must be self-emptied. "It seemed good to the Holy Ghost and to us," was the manner of speech of the Spirit-led church at Jerusalem.

(3) We must proclaim the gospel that Jesus committed to His people. We need not try to have this endowment unless we are bearing to men the very message which our Lord intended. A message of purely human ethics which denies the deity of our Lord, and forgets the blood of the cross will never be honored by the Holy Ghost. No preacher or church with an emasculated gospel which lacks the great basal truths of the New Testament has any power to save and transform men. A whole gospel taught in its purity by consecrated workers may and will be attended by this divine power, and no other sort of teaching will receive it.

6. To have the right relation of our work to the Holy Spirit is the supreme need of the

hour. That we do not have the same conquering spirit, the same crusading zeal as the early church goes without saying. We have more wealth than they had, we have numbers a thousand fold more, and culture far beyond those flaming evangels of the first century, yet we lack their dauntless courage and their triumphant faith. They had something more than numbers, something mightier than money or the training of the schools. These things have their places, and God will use them when placed under the direction of the Divine Spirit, yet all of them are as nothing without Him who is the source of power.

We have the same obstacles that His evangelists have ever met. Sin has changed its clothes and wears different aspects, but in its essential nature it has not changed one whit in all the Millenniums. We have the same Prince of the power of the air to combat and he has lost none of his cunning from age. This day has possibly a greater worldliness on the part of the church, and more varying forms of temptations than any other period. Real evangelism must arouse and renew a worldly and self-contended Christianity, must overcome a blatant skepticism, and combat the most arrogant and insidious rationalism it has ever met.

The time has come to put the Holy Spirit in full control of all our forces. He and He alone is sufficient for these things. We can afford to trust Him, He has never failed, will not fail, cannot fail His people who obey and follow Him.

—BR—

President William Green, of the American Federation of Labor, recently said: "I believe that a spiritual recovery is more essential than an industrial recovery." Secretary Daniel C. Roper says: "I have come to the conclusion that no permanent industrial recovery is possible until we have had a spiritual renewing in the United States as an abiding foundation."—Ex.

Last week's issue of the *Western Recorder* honored our Mississippian, Dr. W. T. Lowrey, with his handsome likeness on the front page and an editorial expressing appreciation of his work. All of us are honored when he is honored, and are glad to know how highly he is esteemed in other states besides his own. Dr. Masters says of Dr. Lowrey: "The aroma of his life has spread among many who scarcely know him at all in the flesh. A Southern gentleman of the old school, he is in the best and fullest sense. Gentle, modest, refined, soft of voice, almost retiring, Dr. Lowrey is one who charms by his presence and attracts by a quality of personality which his modesty is not able to conceal." We have heard Dr. Lowrey in a series of evangelistic meetings in the recent past and can testify that he never preached with greater power, nor more acceptability.

Minutes of Hinds-Warren Association (two counties) show 23 churches reporting a membership of 10,976. First Church, Jackson, has a membership of 2,928. Calvary Church, Jackson, reports 1,871; Griffith Memorial, Jackson, 1,066; First Church, Vicksburg, 960; Clinton, 838; Davis Memorial, Jackson, 920; Parkway, Jackson, 265; Utica, 312; Bowmar Ave., Vicksburg, 292; Terry, 228; Northside, Jackson, 142. There are 7,192 members of Baptist churches in Jackson. Baptisms reported for all the churches in the association were 352, which is a little over 3%. The largest number of baptisms reported was from Calvary Church, 60. Davis Memorial reports 51; Griffith Memorial reports 37; First Church, Jackson, reports 31; Parkway, 21; Vicksburg First, 21; Clinton and Northside, 20 each; Byram, 19; Antioch, 16; Chapel Hill, 15. Total given for all purposes by all churches was \$99,076.01. Of this \$85,915.89 were given to local support and \$13,160.12 to benevolences and missions. First Church, Jackson, gave \$6,454.76 to missions. Calvary Church, \$2,169.83. Clinton Church, \$1,504.28. First Church, Vicksburg, \$1,397.57.

East Mississippi Department

By R. L. BRELAND

Rev. John R. Breland is teaching the Bethsaida Consolidated School in Neshoba County and in addition he preaches to the following churches in the county: Bethsaida, Deemer, Good Hope, Bluff Springs, Black Jack, Golden Grove and Harmony, with prospects of more. A letter from him says: "I was about to forget to mention the fact that we have a daughter about two weeks old. We have named her Dorothy LaJean." Congratulations!

Information comes that Rev. J. M. Metts has accepted a call from the Philadelphia Baptist Church and will locate there soon. He has been with the Water Valley Baptist Church for six years and we will regret to see him leave our country. He is a good preacher and pastor.

Mrs. Hendrix, wife of Rev. J. M. Hendrix of Yalobusha County, has been in poor health for some months, partial paralysis and cancer. Bro. Hendrix is also unwell and has given up all pastoral work because of his own and his wife's poor health. He has done a good work among the rural churches for many years.

Pastors serving churches in Yalobusha County this year are J. M. Metts, N. F. Metts, J. H. Page, S. H. Shepherd, W. H. Lowrimore, J. L. Crumby, J. R. G. Hewlett and R. L. Breland. Four of these live in the county and four on the outside. All the churches have pastors this year. The Mt. Gilead church had its house of worship burned in the winter. It is a small church and will have a hard time rebuilding. These brethren and sisters should have help. Bro. Harry Quinn, Water Valley, Miss., Rt. 2, is the clerk.

Occasionally I see some of the members of the First Baptist Church, Charleston, Miss., and they bring good news as to the work being done by Pastor Polsgrove and his helpful wife. We are glad to get these good messages from our brother pastor.

Next Monday, March 19th, the Northcentral Baptist Assembly will meet at Grenada, ten o'clock A. M. We are having some interesting studies at these meetings, besides the brotherly fellowship. All visitors are welcome.

The papers announce that Dr. Harry Leland Martin, pastor at Senatobia, has been called as pastor by the First Baptist Church, Blythesville, Ark. His decision in the matter is not known. We trust Bro. Martin will decide to stay in Mississippi.

Dr. E. V. Cole, editor of the Texas Christian Advocate, writing on the "New Woman and the Old Devil," says: "She drinks, she smokes cigarettes, she attends wild parties and uses most of her spare time in playing bridge. She is empty, vain and useless . . . This new woman lives a wholly self-centered life. All of her activities are carried on either to entertain

herself or to add to her comfort. Self-forgetting service for some one else is wholly foreign to any of her purposes . . . There is nothing new about the source of the new woman's deviltry and silliness. The same old devil is behind it all." You need not count on one of that class for help, for to do so is to get disappointed.

Vol. 99, No. 10, of the Alabama Baptist came to my desk last week. It was established in 1935. It is well printed, well edited and full of helpful and interesting matters pertaining to the ongoing of the kingdom. I congratulate the editor, Dr. L. L. Gwaltney, on his good paper. It is published at Birmingham, Ala. The editorials in last week's issue were by a lady, Mrs. S. J. Ezell, of Clanton, Ala., and they were splendid reading matter.

One of Coffeeville's finest women died Saturday, March 10, Mrs. Ruby Eades. She was a member of the Methodist church, loved and respected by all who knew her. She was the wife of Mr. Walter Eades one of our popular merchants. She was buried in the Coffeeville Cemetery. She was 40 years old and had no children.

Glad to see so many evangelistic meetings scheduled over the state. It is suggested that one be held in Yalobusha County Association the fifth Sunday in April. Will be glad to have the editor come over and be with us that day. Let us make this the greatest of all years along evangelistic lines in our state.

—BR—
JONESBORO, LA.
—o—

Prof. E. O. Sellers, who has charge of the Correspondence Department of the Baptist Bible Institute of New Orleans, La., from February 18th to 28th taught, sang and preached to the edification of the saints of Jonesboro. Bro. Sellers is not only a great singer and teacher of music but a great Gospel preacher.

The usual conception of a revival is a great ingathering into the membership of the church. Of course all Christians are anxious to see the lost saved, but two motives were in the minds of the brethren of the Jonesboro church when they invited Bro. Sellers to be with them: First, that the spiritual life of the church membership might be deepened; second, that the music of the church might be greatly strengthened. In order to reach these goals Bro. Sellers taught a class in the fundamentals of music from 6:45 P. M. to 7:30 P. M., each evening then at 7:30 P. M. he delivered his messages in sermon and song. In addition to these services he also spoke in the morning hour at 9:00-10:00.

Bro. Sellers' visit to Jonesboro not only enriched the lives of the membership of the Jonesboro Baptist Church but through the assistance of the pastor, Rev. Jno. L. Dodge, he was able to contact every high school of the parish and some of the grammar schools rendering programs in each school. He also spoke to history classes of the Jonesboro High School and to other gatherings. Pastor Dodge says, "Neither the church nor the

school children of Jackson Parish will be the same in the future because of the contact with this man of God. Out of his wide experience in travel, long experience as instructor and deep spiritual life he gave to the high school boys and girls some ideals from which they will not soon depart."

Bro. Sellers' messages in both sermon and song were deeply spiritual. The morning services of the first week of the meeting were devoted to the study of the prayer of the individual. Those who attended these services were greatly strengthened in their prayer life. His profound earnestness and prayerful study of the Word of God enables Bro. Sellers to be very helpful to any church to which he has the privilege of ministering. He preaches the Gospel with power and makes it more effective with rich illustrations that really illustrate.

There are three distinct results of the meeting: namely, first, one addition by letter to the church membership; second, a deeper devotional life of the membership; and third, a greater appreciation of the church hymns. As a means to create interest in the study of the great church hymns he promoted a contest in hymn memorizing. He listed twenty-five of the great church hymns from the Hymn Book used by the church, giving the name of the author, name of the composer and the name of the hymn tune. Three awards were offered to the three highest scores. The winners of the contest were, Miss Mary Alice Carson, first place with 970 points; Miss Jessie B. McLaurin, second place with 860 points; and Miss Ruth L. Bayes, third place with 768 points.

—Reporter.

—BR—
THANK YOU

Poughkeepsie, N. Y.

My Dear Dr. Lipsey:

For many years you have been giving us a fine paper, but I must write to tell you that, as I see it, you have given us nothing better than the last one of Feb. 22. The splendid editorials, the worthwhile articles, the news items, so interesting and so well selected, and even the advertisements have appealed to me, and kept me absorbed up to the very end. I wish every Baptist in Mississippi would send you a stamp, and ask for that copy. Such a paper deserves a large circulation.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

Colors Colors Colors
F. A. S. YARNS Especially Prepared
For Crocheting

RUGS AFGHANS MATS

Easy to crochet beautiful, soft, colorful rugs, afghans and mats with F.A.S. COTTON YARNS. Wonderful results can be obtained. The soft texture, finish and colors will delight you.

PRICES: Rug yarns: 1 lb. tubes 75c-1½ lb. tubes 40c, delivered; Afghan yarns: ½ lb. tubes only 40c, delivered. (Prices slightly higher West of Rockies and in Canada.)

FREE samples and information on request. Agents wanted. F.A.S. YARN & RUG CO., Rome, Georgia.

Rheumatic Pain Stopped By Lemon Juice Recipe

Try this. If it doesn't relieve you, make you feel better and younger and happier, your druggist will refund your money. Get a package of the REV PRESCRIPTION. Mix it with a quart of water, add the juice of 4 lemons and take a tablespoonful two times a day. In 48 hours, usually, the pain is gone, joints limber up, wonderful glorious relief is felt. Equally good for rheumatism, or neuritis pain. Costs only a few cents a day. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

tion, and this copy in every Baptist home in the state would mean much to the Lord's cause.

Just now we are having the biggest snow for years, from two to four feet deep, and still falling.

At my age, 85, I am keeping within doors and by an open fire. Hence I am enjoying the outlook from my upperroom door. A snowy winter usually means a good summer, followed by an abundant harvest.

Through you I send my love to all good friends who read the Baptist Record, especially those of my Mississippi College days, 1869-1875, five happy years in dear old Clinton. I wish I could show you Poughkeepsie and the surrounding territory as they are today!! But we would need an airplane.

John H. Eager.

—BR—
CONVENTION BOARD DEPARTMENT
—o—

(Continued from page 7)

Record a list of those who have contributed toward the \$100,000.00 debt fund for this year. We shall list pastors, Sunday school superintendents, missionary society presidents, deacons and other laymen. Help us to make the best report possible to start with.

—BR—

A Scotchman asked the Western Union operator if there was any charge for the signature.

"No," replied the operator.

"Well, believe it or not, I'm an old Indian chief, and my name is Chief Delayed Will Arrive Wednesday," replied the Scotchman.—Ex.

—BR—

Old Lady (on platform). "Which platform for the London train?"

Porter. "Turn to the left and you'll be right."

Lady. "Don't be impudent."

Porter. "All right, then, turn to your right and you'll be left."—Ex.

PARKER'S HAIR BALM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks., Patchogue, N. Y.

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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Baptist Student Union

All B. S. U. alumni will be glad to hear that plans have been made for the first definite meeting of the group. The committee composed of Miss Edwina Robinson, Miss Grace Bush, Mr. John Allen Moore and Jennings Van Landingham met in Jackson last Saturday. We soon discovered that the possibilities of such an organization are unlimited. Each one will admit that B. S. U. means much during our college days, and surely if it did its influence should be keenly felt in after years. Many ideas have been suggested and discussed. As a result the first meeting will be in the very near future. A definite announcement will be made later, and all alumni are urged to please note—and by all means be present. Let's continue the brotherhood spirit of the B. S. U. If it meant much to you then, and if you have needed its touch since those days, let's keep our faith by marching ahead with a newer, more vital, and living interest in our Master's work.

Grace Bush, Reporter.

—o—

M. W. C.

The students on Woman's College campus are enthusiastic over the coming Sunday School and B. Y. P. U. Convention to be held in Jackson. Plans are being carried out as to means of transportation and the number of girls to be appointed as delegates. We hope to meet a great number of our student conference friends. We pledge our support to our state president and all the state officers.

Our Young People's Department of the Sunday school this month began the first Sunday's opening program with Missions, which will be the theme for the month, as the topic. Believing that the mission spirit must come first from the heart, one of the students, Velma Becham, made a talk on "What Christ means to me should make me



want to tell others." Echo music by a quartet of girls followed.

The Life Service Band met Sunday afternoon in the student activity room with a study of missions. Following the individual meetings of the unions, the general assembly of the B. Y. P. U. was under the direction of Miss Christine Tillman, president of the Winnie D. Bennett B. Y. P. U. A very effective and very unusual devotional program was given.

Saturday evening a general B. Y. P. U. business meeting was held. Immediately after it, the College B. Y. P. U. was hostess to a Mother Goose Party held in the student activity room to which all students were invited. Every body was dressed in costume. After many lively games, punch and cakes were served to the Mother Goose family. Old familiar songs in which everyone joined ended the evening.

In the regular meeting of the B. S. U. Council Monday night a campaign was started for the last quarter of the school year—a campaign for the Baptist Student Magazine. Council members were assigned balls and we are expecting some great work. Ridgecrest and the Southwide Student Conference at Memphis were discussed. Of course we'll be there. We'll see you also the twentieth of this month. Let's pray and think hard.

—BR—

CONCERNING THE RISE OF TRADITIONAL RELIGIOUS LIBERTY IN AMERICA

—o—

By E. F. Haight, M.A., Th.D., Professor of Christian History
Baptist Bible Institute
New Orleans, La.

—o—

The peculiar circumstances under which the Maryland colony was

Alay pimply Skin

Help nature clear up the blotches and make your skin lovelier the safe easy way—use bland, effective

Resinol

founded and developed account for the type of limited religious freedom granted orthodox Christian settlers. The charter of the colony (1632) was issued by the Protestant king of Protestant England (Charles I) and issued to a Catholic subject (Cecil Calvert, the second Lord Baltimore), to whom full proprietary control was given. The settlers of the colony were, from the first, Catholic, Protestant, and non-religious. Among these, the majority of the more influential citizens were Catholic, but a majority of the total number who professed religion at all were Protestant. Any regulations of the religious life of such a colony would of necessity be most liberal, due consideration being shown the interests of the English government, of the proprietor, and of all the citizens of the colony. These regulations would, moreover, be determined by expediency and necessity more than by any convictions or principles held by the proprietor or by his subjects in the colony. The two earliest documents embodying these regulations are an oath prescribed for the governors of Maryland by Lord Baltimore in 1636 and the famous Act of 1649. The former contemplates the liberty of orthodox Christians only. It reads: "I will not myself, nor any other, directly or indirectly, trouble, molest, or disown any person professing to believe in Jesus Christ, for or in respect to religion: I will make no difference of persons in conferring offices, favors, or rewards, for or in respect of religion: but merely as they shall be found faithful and well deserving, and endowed with moral virtues and abilities: my aim shall be public unity, and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested, and punish the offender."

The Act of 1649 was passed by the Maryland legislature consisting, at the time, of fourteen members, eleven of whom were Catholic

and three Protestant. The article was prepared by Lord Baltimore. It is entitled "An Act Concerning Religion" and contains five specific regulations of the religious conduct of the colonists. These are: 1. A prohibiting, on pain of death and confiscation of property, of blaspheming God, denying Jesus to be the Son of God, denying the Trinity, denying the deity of any person of the Trinity, and speaking reproachfully of any person of the Trinity; 2. A prohibiting of reproachful speech concerning the Virgin Mary, the Apostles, and the Evangelists on pain of being fined five pounds sterling; 3. A prohibiting of speaking reproachfully of the religion of "an heretic, Schismatic, Idolator, Puritan, Independent, Presbyterian, popish priest, Jesuit, Jesuit papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separist, or any other name or term," on pain of paying a fine of ten shillings; 4. A prohibiting of profaning the Sabbath on pain of fine of two shillings and six pence; and 5. A guaranteeing of the freedom from molestation and compulsion in matters religious of all citizens "professing to believe in Jesus Christ," together with a prohibiting of such molestation on pain of being required to repair three-fold the damages done the individual and to pay a fine of twenty shillings sterling.

Besides representing the usual wisdom dictated by expediency, this Act reflects the changed situation

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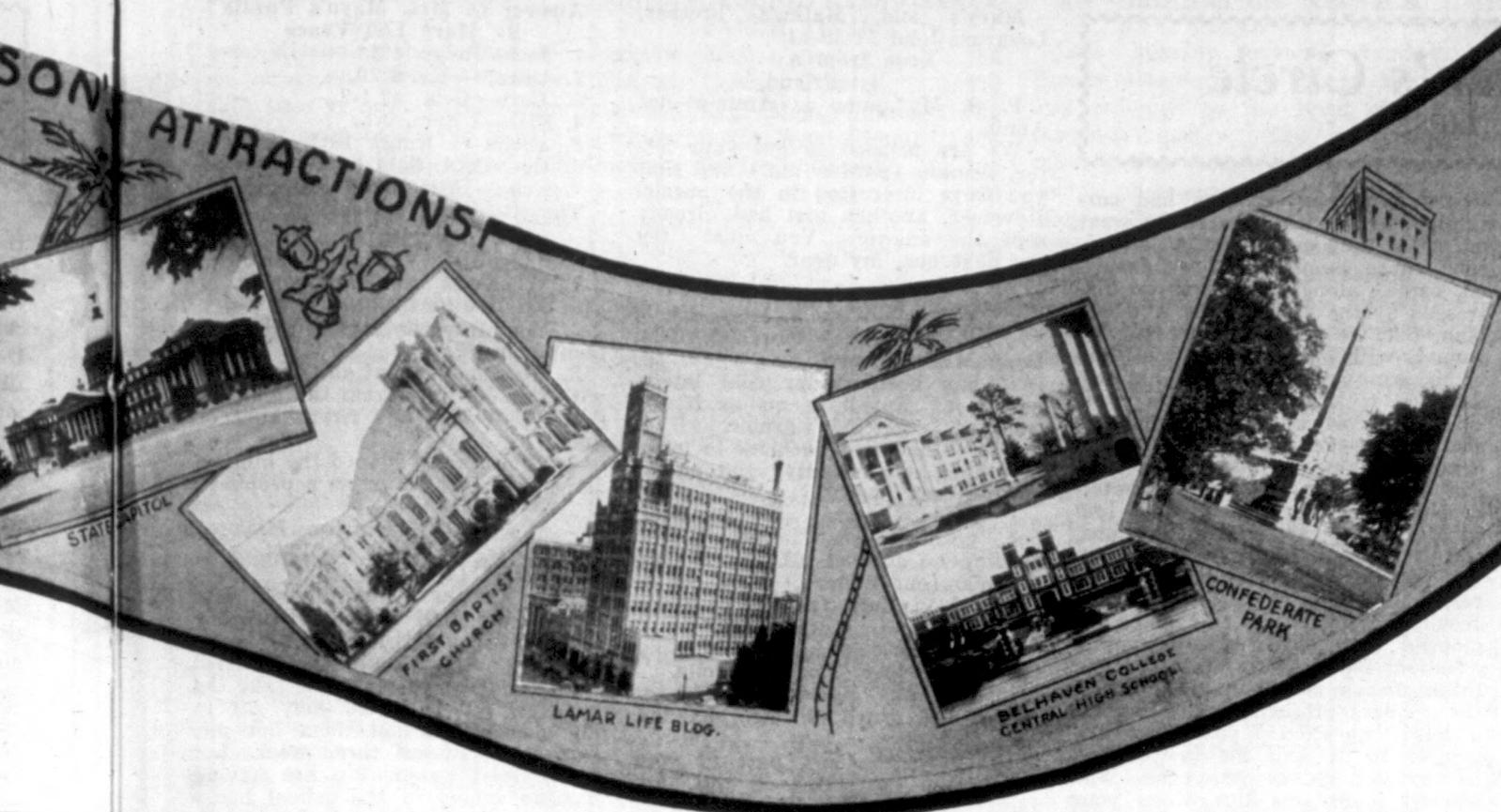
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Thursday, March 15, 1934

THE BAPTIST RECORD

13



in the colony caused by the triumph of the Puritan party in England. Lord Baltimore took cognizance of this fact by appointing, before the Act was passed, a Protestant governor over the colony, William Stone.

The contemporary experience of Roger Williams and his associates on the Providence Plantation (afterwards Rhode Island Colony) is more pertinent to the American principle of religious liberty and its sequel, the separation of church and state. Williams founded his colony (1636) to provide a commonwealth in which his cherished principle of religious liberty might be established, and he did so purposefully and specifically with this in view. With Williams, religious liberty was not an expedient or accommodation to circumstances, but a conviction of his soul for which he had suffered banishment from the Massachusetts Bay Colony. Writing of his purpose in founding his colony Williams said (1661), "I desired it might be for a shelter for persons distressed for conscience." When the first charter was secured from the Puritan authorities in England in 1647, the principles of religious liberty and separation of church and state were established—every man was protected in the "peaceful and quiet enjoyment of lawful rights and liberty," "notwithstanding our different consciences touching the truth as it is in Jesus." Williams' idea of religious liberty is defined in the preface to his "Bloody Tenant of Persecution," and is expressed as follows: "It is the will and command of God, that a permission of the most Paganish, Jewish, Turkish, or anti-Christian consciences and worships, bee granted to all men in all nations and countries: and they are only to be fought against with the sword which is only (in Soule matters) able to conquer, to-wit, the Sword of God's Spirit, the Word of God. True civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of div-

ers and contrary consciences, either of Jewish or Gentile."

This conception of religious liberty is much nearer the traditional American view of this principle than that reflected by the Maryland legislation. This principle, thus broadly conceived, was embodied in the royal charter granted the combined Rhode Island Colony by Charles II in 1663. The charter provides that "noe person..shall bee anywise molested, punished, disquieted, or called in question, for any differences in opinions in matters of religion, and doe not actaully disturb the civil peace . . .; but that all... persons maye freelye and fullye have and enjoye their owne.. judgments and consciences, in matters of religious discernments..."

The Rhode Island Colony, therefore, represents the first founding of a colony based on the principle of religious liberty as the conviction of its founders, and the first colony to grant full religious liberty to its citizens. This, of course, is the kind of religious liberty now enjoyed in this nation, guaranteed to us by the federal constitution and the constitutions of the several states.

—BR—

SUNDAY SCHOOL DEPARTMENT

—O—

A few weeks ago there was published in the Record the proposed changes to be made in the Blue Seal Course of Sunday school work. Below we are giving some expressions of pastors in the State with reference to these proposed changes.

"I think the change is a good one. I believe it would give the people something new and perhaps be the means of enlisting more people in the work." John H. Hooks, Grenada.

"Both Mrs. Poole and I have ful-

ly discussed your proposed improvements. Our reaction is: we are grateful that you are going to do it. We approve heartily and unreservedly every point proposed. We are particularly emphatic in your making two separate books of the Manual with space in each for adequate titles and clear statements and explanation of each point in the analysis; and also that a definite 45 minutes—no less—be the required class period.—E. S. Poole.

"I heartily approve the suggested changes in the Blue and Gold Seal Course. I especially like the Manual being given in two books instead of one. Also like the idea of having a total of sixteen books instead of eight. We need to cover a wider range. We also need to be more thorough with the work done in these courses."—O. O. Haley, Moss Point.

"In answer to your inquiry in regard to the prospective revision and extension of the Blue and Gold Seal Training Course I will say that the plan appeals to me. The new arrangement seems good."—Joe Canzoneri, Jackson.

"The plan of revised study for Blue Seal Course is splendid. I endorse it."—J. L. Boyd, Vicksburg.

"I heartily endorse the proposed change. It may reduce the number of diplomas granted, but it will add much to the effectiveness of the type work done. The course proposed is both balanced and practical."—L. E. McGowen, Union Church.

"This proposed course will be much more helpful than the present one. I shall be glad to teach it."—J. G. Joiner, Laurel.

"I highly endorse your revision and extension work."—W. E. Farr, Itta Bena.

"I like the proposed new Bible and gold seal course. The course proposed raises the standard of teacher-training which also I think is in order. I shall be looking forward to the change with interest and full approval."—J. D. Franks, Columbus.

MUSCULAR RHEUMATIC PAINS

IT takes more than a salve to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

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DID YOUR CHURCH

—O—

Have a Daily Vacation Bible School last year? If not, why not? Nearly 100,000 people enrolled in Daily Vacation Bible Schools last year in Southern Baptist churches alone.

DID THE BOYS AND GIRLS LIKE IT? About 25,000 of them did not miss a single day. Why not begin planning now for one in your church this summer? If any church that has never had one would like for a worker to come for a conference for a day on this matter, please write J. E. Byrd, Box 520, Jackson, Miss. Let's start now for another great year in this work.

—BR—

One of the churches in a little Western town has a young woman for its pastor. She was called to the door of the parsonage one day and saw there a much embarrassed young farmer of the German type.

"Dey said der minister liffed in dis house," he said.

"Yes," replied the fair pastor.
"Vell, I—I vant to kit merrit."

"To get married? Very well; I can marry you."

"Oh, but I got a girl already," was the disconcerted reply.—Everybody's Magazine.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As you see, there is a surprise for you today, a personal letter from Bro. Cormier! In a note to me, he says that he sent it more than a month ago, and the day before it came back to him, for some reason unknown to him or me. We are glad it has reached us, and I'm sure you will enjoy it. Now, about the pictures he says he will send: we can't put them in the paper, because it would take all our money. I paid \$3.75 for the picture. But Dr. Lipsey says we could put in a very small picture of Bro. Cormier for \$1.00. If nine of you will send me a dime each, I will add my dime, and we will have a little picture of him on our page: or if eighteen or nineteen of you will send a nickel apiece, still we can have the picture. I believe that Adelyn, Laura, Fannie Mae, Mary Ruth, Julia Frances, Robert Henry, Adele and Mary, perhaps Mrs. Austin and Mrs. Clarksdale Friend, and others, would think it worth their ten cents each to see brother Theodore's face on our page. And besides these that we hear from so often, there are others that used to write often that I wish would send a nickel or a dime for this purpose—Archie, Miss Leta Mae, Ernest, the Burney girls, and the Jolly Four and the Clarke College Sunbeams. Wouldn't it be nice to hear from them again, besides the nickel or dime?

Besides letters from Mary Adelyn of Jeannie Lipsey Club No. 9, and Mary Nell of Jeannie Lipsey Club No. 14, you notice that we have a new member, Mary Bell, and we are so glad to have her. These are three Mary girls: they have the sweetest name of all, I think. We are glad that Mary Adelyn was getting better, and hope that she is now entirely well.

I received today two more puzzles from Mrs. Mayo, who remembers us so interestingly in this way. We thank her for them. She says she wishes some of you would make some. Why don't you? She also says that she and I must pray, pray since beer has come in, and do all we can to lead our young people right. And that is what we will do. Do not touch it, my children. It is the open door to many ills.

With love,
Mrs. Lipsey.

Bible Story No. 10: March 15th
Jesus Tells a Lawyer a Story.
Luke 10:25-37.

A lawyer wanted to test or try Jesus, so he asked Him what he must do to gain everlasting life. He believed that he must get it by doing some splendid thing. Jesus asked him what the law, that he knew so well, said about it and he was ready with the reply, from Deut. 5:6 and Lev. 19:18, "that one must love God with all his heart and soul and strength and mind, and his neighbor as well as he did himself." Jesus said this was all right, and that if he did this, he would live always: but Jesus knew that a man could not do this, had never done it. The lawyer asked who was his neighbor, and Jesus answered by a little story. A man going down the road to Jerico from Jerusalem, through rough, dangerous country, where robbers often hid, was set upon by these robbers, who stripped and beat him, leaving him half-dead. It happened that the first man to come by was a priest, the next a Levite: the priest was like our preachers, and we might have expected him to do something for the poor man, but these both asked themselves if they ought to take the risk of stopping

where dangerous robbers had certainly been, so they hurriedly went on. After they were gone, a Samaritan, whose people the Jews despised, came along, and was so distressed by the sight of the wounded man, that he came and dressed his wounds with oil and wine, took him in his arms and put him on his own ass, and took him to a little roadside hotel, where he did whatever else was necessary for him. The next morning, when this kind man had to go on, he gave the hotel-keeper some money, and told him to take good care of the sick one, and if it took more money than was left for him, that he would be responsible for that. And when Jesus had gotten to this place, he stopped and asked the lawyer a question, Which one of these do you think was a neighbor to him that the robbers attacked? That wasn't a hard question: you know the answer to it. And the lawyer had to say that it was the one who showed mercy on him. Keep your eyes open, and it won't take you long to find your neighbor, that is, one to whom you can show helpfulness.

—o—

Dear friends:

I am the French missionary to whom the Mississippi Children's Circle of the Baptist Record sent \$12.00 last month. I deeply and truly appreciate your timely help. And I pray that God will use me to carry His message to these needy French people who are without Christ. My churches (two) are located right in the center of a great missionary field. These churches are young and undeveloped, hence, they are hardly able to support themselves. But the Lord has been wonderfully gracious to me as pastor of these churches. The help you sent will be a great blessing, and is an answer of prayer, and we pray and know that God will bless you in His service.

I go into the non-Christian homes, after having won their confidence, I come the following night with my singers and have service in their homes, and inspite of much opposition, many are led to Christ.

Mrs. Lipsey, I am sending, or rather will try to send you some information with pictures showing the progress of one of my mission works. That is, if you think that would be of interest to you and your children.

Praying God's abundant blessing upon you and your work.

Your servant in Christ,

Theo. Cormier.

—o—

Oakland, Miss.,
March 3, 1934.

Dear Mrs. Lipsey:

I am seven years old. Miss Mary Smith is my teacher. I want to send 25c for the little orphans. I like to read the children's page. I have not been reading the children's page since my eyes have been bad. I go to the Baptist Sunday school. My mother is my teacher.

Mary Bell Pritchard.

Well, Mary Bell, we are so much obliged for the gift to the orphans. I hope your eyes will soon be strong. Come again soon.

—o—

New Hebron, Miss.,

Dear Mrs. Lipsey:
Here I come again. It is so interesting to solve Mrs. Mayo's puzzles, just can't resist.

Don't have any little ones to get up a J. L. Club but I'm interested in the Children's Circle Page.

Answers to your questions, Mrs. Lipsey:

The only son of a widow. Luke 7:10-14.

Mary's and Matha's brother, Lazarus. John 11:39-44.
Love from a
Friend.

P. S. My name is Ammie—not Annie.

We are pleased to get your letter, Ammie (pardon me!) and that you were interested in the puzzle. However, another girl had already sent the answers. You must try the next one, my dear.

—o—

Wesson, Miss., Rt. 3,
March 5, 1934.

Dear Mrs. Lipsey:

It has been rather cold lately, hasn't it? But it seems as if the weather is getting warmer.

I have had two booklets to make in school, one "Safety" and another "Correct Speech."

I am late again with my dues, but perhaps that is better than sending no dues at all. The amount is \$1.00 (one dollar).

Your friend,

Lura Clark.

P. S. I can cook biscuits, muffins, tea cakes, and chocolate rolls. I helped cook Mother a cake on March 3rd, which was her birthday.—L. C.

I believe the last part of your letter, the postscript, is the best, Lura—at least, Dr. Lipsey says so. But I like to see, too, that you are interested in such important things as Safety and Correct Speech. Thank you so much for the dues.

—o—

Leland, Miss.,
Feb. 28, 1934.

Dear Mrs. Lipsey:

Mary Adelyn has measles, am writing for her—glad to tell you she is convalescing. Her birthday was yesterday, Feb. 27th, she was nine years old, of course, she was disappointed, as she did not get to have her birthday party.

I am enclosing \$2.00: dues for Jeannie Lipsey Club No. 9, for February 1934.

With love from

Mary Adelyn and Aunt Nannie.

I just feel sure that Mary Adelyn is quite herself again with such a devoted nurse as Mother and Aunt Nannie. There is a great deal of measles now, but that doesn't make it any easier for you, does it, Mary Adelyn? I hope the birthday party may still come off. We are so grateful for the dues.

—o—
Grenada, Miss.
March 1, 1934.

Dear Mrs. Lipsey:

I enjoy reading your letter and the Bible story each week. I am sending you one dollar: dues for March, Jeannie Lipsey Club No. 14.

Love to you, the orphans, and brother Cormier.

Mary Nell Rayburn.

Thank you so much for the dues, Mary Nell. What do you think about our being able to get up ten cents apiece to give us one dollar to put brother Cormier's picture on our page? I saw your brother, Harry, again the other day, helping to fix a meal for the sick boys at the hospital.

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ONE in your community with integrity and character, who is interested in selling. In spare time, for selling and erecting Quality Monuments, desirable commissions can be earned. Write immediately for contract. Interstate Marble & Granite Works, Inc., Decatur, Ga. Box 58.

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C. S. Wales, Blue Mountain, Miss.

Answer to Mrs. Mayo's Puzzle

By Mary Lou Vance

1. Joel—Judge 4:2.
2. Amram—Ex. 6:20.
3. Corn—Gen. 42:1-2.
4. Kish—I Sam. 9:3.
5. Sheba—I Kings 10:1.
6. Og—Deut. 3:11.
7. Nebo—Deut 34:1.

The city name is Jackson.

—o—

Mary Lou Vance's Puzzle

1. Who was the last prophet of the Old Testament?
2. Who was the first of the fifteen Judges?
3. To what mount did Jesus go with His disciples from the temple?
4. Who was the first king of Judah?
5. Who greatly helped the king of Israel with his power as a prophet?

—o—
Mathiston, Miss.
March 7, 1934.

Dear Mrs. Lipsey:

Here comes Club No. 13, late again, but will include February and March both. Maybe 13 is an unlucky number, but Mother tried for two weeks to make me take the measles, but I fooled her. All in my class room had them but me. Our school closed three weeks but has opened again. We are having Sunday school in the school house now. We hope to have a new church house soon.

Respectfully,
Robert Henry Booth.

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Fine Laxative and Tonic
Most Speedy Remedies Known.

If ever effective law, that to pass on the state, es the last year the deaths in all of the year. Du November tomobile accident six mont

The w uniform Mississippi three year hope of nancially law, but dire ne reckless the stree state.

After gentle sp year old M. Davis with the Joining last year promise His day yet it w His devo relatives by his co meeting gates sw

Little rands fo requirem chemist.

"I w my sister.

"Certa and, thin added, "bang?"

But T casion.

"No," kind tha Tit-Bits.

Garden birds wi ought to

Garden it! There garden." Vacuum-

HIGHWAY SLAUGHTER

If ever Mississippi needed an effective automobile drivers' license law, that time is now. It has come to pass that no person's life is safe on the streets and highways of the state, especially after dark. During the last four months of the past year there were more automobile deaths in Mississippi than during all of the first eight months of the year. During September, October, November, and December, 1933, automobile deaths increased 84.5 per cent over the same months of the previous year.

Provisional figures show a total of 271 automobile deaths for 1933 against 214 deaths in 1932—the increase having taken place entirely within the last four months of 1933—indisputable evidence of the fact that when a little money begins to float, automobile deaths begin to mount. This is further proven by the fact that during the first six months of last year only 26 negroes were killed in automobile accidents, whereas in the last six months 96 negroes were killed.

The writer has advocated the uniform drivers' license law for Mississippi for the past two or three years, not because he has any hope of reward politically or financially in the passage of such a law, but because he realizes the dire necessity of proper control of reckless and drunken driving on the streets and highways of the state.

Yours very truly,
R. N. Whitfield, M. D.,
Director, Bureau of Vital
Statistics.

BR
HERMAN DAVIS

After weeks of suffering the gentle spirit of Herman Davis, 14 year old son of Mr. and Mrs. C. M. Davis, Biloxi, went home to be with the God he loved and served. Joining the First Baptist Church last year, he gave extraordinary promise of a useful Christian life. His day closed while we thought as yet it was early morning for him. His devoted parents, brother, other relatives and friends are comforted by his confession and life of Christian faith and look forward to the meeting in the city "where the gates swing outward never."

Mrs. G. C. Hodge.

BR

Little Tommy was running errands for his sister. Among the requirements were some from the chemist.

"I would like a box of power for my sister," said the boy.

"Certainly," replied the chemist, and, thinking to have a joke, he added, "some that goes off with a bang?"

But Tommy was equal to the occasion.

"No," he answered brightly, "the kind that goes on with a puff."—Tit-Bits.

BR

Gardener. "Aren't you afraid the birds will eat your seeds? You ought to put up a scarecrow."

Gardenerette. "Oh, it's not worth it! There's always one of us in the garden." — Calumet Subdistrict Vacuum-Cleaner.

SUNDAY SCHOOL ATTENDANCE

MARCH 11, 1934

Jackson, First Church	784
Jackson, Calvary Church	830
Jackson, Grif. Mem. Church	540
Jackson, Davis Mem. Church	376
Jackson, Parkway Church	190
Meridian, First Church	666
Columbus, First Church	470
Clarksdale Baptist Church	306
Laurel, First Church	393
Laurel, West Laurel Church	307
Laurel, Second Ave. Church	219
Laurel, Wausau Church	50

BR

BYPUR ATTENDANCE MAR CH 11

Jackson, First Church	120
Jackson, Calvary Church	179
Jackson, Grif. Mem. Church	193
Jackson, Davis Mem. Church	243
Jackson, Parkway Church	72
Columbus, First Church	164
Clarksdale Baptist Church	157

BR

SUNBEAMS OBSERVE HOME MISSION WEEK OF PRAYER

MARCH 5

The Happy Hearts Sunbeam Band of Union Church met with friends and mothers at their room at 3:00 P. M. Monday to observe the March Week of Prayer.

The sandtable was a miniature Home Mission Field. In the center was a tall light house which represented the Home Mission Board in Atlanta, Ga. All around it were: the Indian wigwam by a tiny lake with the papoose swinging from a pine tree; a tiny log cabin on a hill of sand amid the pines; a negress by a toy gas stove; two small dolls with an ensign over them were Cubans; two similar for the deaf, a tiny cradle with doll in it, by which sat a table and chair were the hospital representatives, the U. S. flag represented our seamen and soldiers, two small dolls represented Jews, paper dolls in foreign clothes, were the foreigners, and a tiny toy church represented our weak churches. Thus the whole Home Mission Field was in miniature on the sand.

The Sunbeams were dressed in suitable costumes as they delivered their message of salvation to each needy field.

The whole program as mapped out by the W. M. U. for Sunbeams was given.

The pictures called for were cut from the large sheet and pasted on suitable paper, and after they were mentioned in program were placed in the sandtable at proper place. For instance, Dr. Lawrence was placed by the light-house as the light-house keeper that sent the spiritual light to the whole field. Dr. Beagle was placed by the Indian wigwam, etc.

Our cash offering was (\$1.10) one dollar and ten cents. We have seven on roll.

Mrs. W. C. Morgan, Leader.

BR

Married March 3, 1934 Miriam Louise, daughter of Rev. and Mrs. H. M. Harris, Madison, Ind., to Charles Edwin Mills. Mr. Mills is a graduate of Purdue University and is a chemist with Goodrich Rubber Co., Akron, Ohio.

COUGHS AND ASTHMA STOPPED or no pay. Write for free booklet telling how it is done.

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AN ORDINATION SERVICE

BR

Last Monday evening brother Homer Ainsworth of Magee, Miss., was ordained to the work of the Gospel ministry. The ordaining counsel was composed of the following preachers: L. W. Ferrell of Magee, Bryan Simmons of Mount Olive and Chas. C. Jones of Mendenhall. Bro. Ainsworth stood a rigid examination to the satisfaction of the council and was recommended to the church as a fit subject for ordination. The presbytery then went to Siloam church, Bro. Ainsworth's home church and were met by the deacons of the church where the ordination service was held. Bro. Bryan Simmons preached the ordination sermon and C. C. Jones led the ordination prayer. The church being pastorless brother Ferrell acted as moderator. The sermon text was from the 27th chapter of Numbers and the eighteenth verse. The message was ap-

propriate and of a masterful type. Bro. Ainsworth is a young man of splendid talents and will no doubt make a mark in the ministry. At the close of the ordination the church called him as their pastor.

BR

There is direct simplicity in the Chinese mind, totally unlike Bret Harte's "Heathen Chinee." This simplicity Percy Castro, would-be holdup man in New York, found most annoying.

He said to Wong Sang, at peace in his laundry: "Stick them up." Wong asked politely: "Have you a gun?" Castro said, "Yes." Wong said, "Show it." Castro didn't. Wong hit him in the eye. Castro is in jail; Wong still busy in his laundry.—Ex.

BR

Customer: "I want a dress to put on around the house."

Polite Clerk: "How large is your house, madam?"

Cotton Yarns: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request.

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Completely re-written study course book, written at the request of the Executive Committee of the W.M.U. of the South, on methods and purposes.

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A survey of home missions, present work, future opportunities, new approach to questions of responsibility. (H-13).

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Missionary teachings of the Bible with emphasis on scriptural plans of support of missions. (H-13).

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Principles and policies of Home Missions with emphasis on victories through giving the Word of God to those who never knew it. (H-13)

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Sunday School Lesson

W. A. Sullivan

March 18, 1934

Jesus and a Heathen Woman
Matthew 15:21-28

—o—

In the larger section given for our reading in the study of our lesson today (Matt. 13:53-16:12) we see Jesus withdrawing from the insane jealousy of Herod (14:1-13), from the fanatical and political designs of some of His professed followers (14:14-36), and from the growing hatred of the Pharisees (15:1-21). Space forbids that all these things be dealt with here in detail. We confine ourselves to the account of the healing of the daughter of a woman of Canaan. The incident is recorded by both Mark (7:24-30) and Matthew (15:21-28).

1. In Heathen Territory. So far as is recorded Jesus' withdrawal to the region of Tyre and Sidon (Matt. 15:21) was the only time when He passed beyond the borders of the land of Israel. He was trying at that time to avoid the opposition of the Pharisees. Their hatred for Him was out of bounds and He was not ready for the open break. It has been suggested also that He desired to get His disciples away from the multitudes in Galilee so that He might devote more time to teaching them. At any rate He confined His earthly ministry to Judea and Galilee. He was never as much as a hundred miles away from the place of His birth.

2. A Gentile Woman. Her name is not given. Mark says she was a Syro-Phoenician. She followed after Jesus continuously crying: "Have mercy on me, O Lord, thou son of David, etc." How she knew him we are not told. Probably she had been in Galilee and had seen Him there. Only once before had a Gentile sought the benefits of the healing ministry of Jesus (Matt. 8:1-13); and Luke tells us (Luke 7:10) that the centurion, recognizing the racial and religious barriers that separated Jews from Gentiles, made his appeal to Jesus through the proxy of Jewish friends. So far as the record tells us, this woman was the only Gentile who ever made a personal appeal to Jesus during His earthly ministry. At first "Jesus answered her not a word".

3. A Selfish Request. The woman is described as shrieking repeatedly (imperfect tense) "Have mercy on me, etc." She was "making a scene" and rendering the privacy for which they were seeking impossible. The disciples with Jesus were annoyed and embarrassed. So they came to Jesus and asked Him urgently and repeatedly (imperfect tense again) to grant the poor heathen's request and send her away. Not that they cared so much for her as they wished to be left alone. It was to them the most convenient way of getting rid of the woman.

4. A Kingdom Principle. At the request of His disciples Jesus replied: "I am not sent except to the

lost sheep of the house of Israel." It will be recalled that when He sent out His disciples on their first preaching and healing tour (Matt. 10:5-15) He expressly commanded them not to go into the way of the Gentiles, but to go "rather to the lost sheep of the house of Israel." That the Jew should be first was a kingdom principle dating back at least to the call of Abraham, operative in the choice of Jacob, and effective in making Israel as a nation the repository of the oracles of God. Even Paul in his missionary journeys went first to the Jews and then to the Gentiles. His regard for that principle in the Divine economy accounts for the apparent hesitation of Jesus to grant the heathen mother's request for His healing mercy.

5. A Persistent Personal Appeal. No more pathetic, persistent, personal appeal is recorded anywhere than that of this strange woman as she came to Jesus in behalf of her "badly demonized" daughter. She continued to plead for mercy. She drew near to Jesus and fell down before Him shrieking out with agony of soul "Lord, help me." Three short words, but how much they expressed! Helplessness and grief blended with faith and hope as she cast herself at the feet of Jesus, identifying herself with her demonized child in the language of her mother's heart—"Lord, help me."

6. The Middle Wall of Partition. There it stood between Jesus and the poor, suffering Syro-Phoenician. He recognized it and so did she. The time had not yet come for that wall to be broken down and replaced by the Cross. Probably His remark about taking the children's bread and casting it to the "little dogs" was a current proverb. At any rate the remark which may seem cruel and heartless to us does not seem to have been considered so by her. He was not dealing cruelly with her nor speaking to her in jest. What He said did not sound to her as it looks to us on paper. The "middle wall of partition" stood between Jew and Gentile and could be removed by the death and resurrection of Jesus only.

7. The Heathen Woman's Faith. She knew the racial barrier, as well as the social and religious barriers, that stood between Jesus and herself. Therefore in reply to His word "It is not meet to take the children's bread and cast it to the dogs," she said, "Yes, Lord." But she went further and pleaded that she did not ask for the children's bread. She wanted just a crumb. The little dogs ate the crumbs that fell from their masters' tables. Let her have just one. She knew that Jesus could give her the blessing for which she asked. She was willing to take the place of the puppies under the table if only she might have the crumbs that fell. What faith!

8. The Response to Faith. How deeply Jesus was moved! Such faith could not be denied. Said the woman (Matt. 15:22), "O Lord, have mercy on me." Said Jesus (Matt. 15:28), "O woman, great is thy faith: be it unto thee as thou wilt." He saw in the case of the woman before Him a symbol of the desperate need of

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the whole heathen world. The cry "have mercy on me" expressed the woe of not only one woman's heart, but that of the heart of humanity itself. No wonder He was so deeply moved. One recalls the occasion of His triumphal entry into Jerusalem (John 12:20-23) when certain Greeks came timidly to Andrew asking that they might see Jesus. They were not seeking an interview with Jesus—they were asking only that they might see Him. When Jesus heard of that request He exclaimed: "The hour is come when the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit *** And I, if I be lifted up from the earth, will draw all men unto me." In His death on the Cross, He was "lifted up from the earth." He rose again. The "middle wall of partition" was taken away. His gospel is for the whole human race to the "uttermost part of the earth." In Him (Gal. 3:28-29) "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." The way of entrance into the Kingdom of Heaven is that of faith in the Lord Jesus Christ.

PASTORS' AND WORKERS' CONFERENCE

A meeting of some of the pastors of the central part of the state was held in Durant Baptist Church Monday, March 5, 1934. Such meeting was held looking forward to a permanent organization of a pastors' and other religious workers conference of this part of the state. Rev. J. S. Riser, acting as chairman (protem), Rev. I. F. Metts acting as secretary (protem). Those present went into the election of the following officers: Chairman, Rev. J. S. Riser, Durant; Vice-Chairman, Rev. A. T. Cinnamon, Kosciusko; Secretary and Treasurer, Rev. I. F. Metts, Goodman; Program Committee for first quarter, Revs. P. D. Bragg and J. H. Kyzar.

A motion was made by Rev. Cinnamon that this conference be called "The Central Mississippi Baptists' Pastors' and Laymen's Conference."

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MEMBER N. R. A.

The territory to be included in this conference is north to Winona, south to Canton, east to Kosciusko, and west to Yazoo City. All pastors and religious workers within this radius or near thereto are cordially invited to cooperate in making the conference a success.

The time and place of meeting is Monday after the second Sunday in each month. Services to open at 10:00 o'clock in the morning and closing at 2:30 o'clock in the afternoon. Place of meeting is the First Baptist Church, Durant, Miss.

Fraternally,
Rev. I. F. Metts.

Do You Know As Much As Your Cat?

She's a knowing cat.

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her instinct leads her.

Your cat takes herbs for a tonic. Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

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Thursday, March 15, 1934

THE BAPTIST RECORD

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A FRENCH MARKET EXPERIENCE
Student Edward S. Lieberman, Baptist Bible Institute, New Orleans, La.

Being a leader on this assignment which to many is the hardest yet most blessed, I always tell the workers to pray continually during the week for their assignment. This is such a help, for it keeps before us daily the men and women who are eternity bound, waiting for us to bring them a message of hope and happiness.

We all felt the presence of the Lord that night as we assembled on the French Market corner. We started our service but there didn't seem to be any crowd so the leader who was to speak moved away from the corner to the place where there were some people gathered, and started to read the Bible from the tenth chapter of Mark about the man seeking life eternal. A large number of people gathered and again a prayer went up to Him who heareth asking for guidance and not only did the people stop but stayed and listened.

Soon I was surrounded on all sides and the more I preached the more I wanted to preach, but with the team engine running up and down as it assembled the freight cars, with trucks loading and unloading their vegetables, with men shouting and automobiles running past blowing their horns, my voice soon started to break as I tried to shout above them all in order to be heard. Finally my voice was no more than a whisper and with much regret closed the meeting giving the usual invitation. The workers sang the invitation song and without much pleading on my part first one then another would come out from among the people to grasp my hand and make a public confession of faith in the Lord Jesus as their Saviour. When we had closed the service eight had made a profession of faith.

Soon the workers were handing out tracts and Gospels to those who were gathered there and speaking to them about salvation. I went over to a young man who had left the service hurriedly when I gave the invitation for I knew by the look on his face that he was under conviction. I began talking to him about his soul and some more came over and listened to what I was saying. Soon there were about 30 people, all men, hemming me in and I preached another sermon. Oh how wonderful to talk to souls when God's Spirit can be felt in the worker's heart! My soul was overflowing with love and sympathy as I saw their eager faces light up when they were told the never old story of Jesus' death and his being their substitute.

Finally it was time to leave and go back to the school so I gave them another invitation. Without any song or prayer I told them to raise their hands, those who were from that night on going to turn from their sins and trust fully in Christ's atoning death on the cross as their only means of redemption. About twenty-five hands went up and I said, "All right men let us bow our

In Memoriam

MRS. JOHN N. KELLOGG

Whereas, on February 16, 1934, God in His infinite wisdom and in His Almighty providence, called Mrs. John N. Kellogg to lay down her early labor and come to be with Him forever, be it therefore resolved:

First, that the Alcorn County W. M. U. Association has lost its faithful and efficient vice-superintendent, a woman of ability, consecrated, unselfish, willing to serve in any capacity, and one whose influence will be felt through the years.

Second, that we bow in humble submission to the will of the Father and respectfully and tenderly point the faithful husband and devoted son to the throne of never failing grace as the only source whence come someone else for heartbreaking sorrow in times of great need.

Third, that we will ever cherish her memory in our hearts and strive to hold up the Cross of Christ to a dying world as our beloved sister did in life.

And be it further resolved that a copy of these resolutions be sent to the bereaved husband and son, a copy be sent to the county paper and to the Baptist Record for publication, and that they be spread upon our minutes to her memory.

Respectfully submitted,
Miss Viola Presley,
Chairman
Mrs. W. W. Fitzgerald
Mrs. R. L. Ridings.

THE UNFOLDING DRAMA OF GOD'S WORD

Through God's Holy Word it is great to watch the drama of life unfold. Looking we see the divine Father, as with His hands the world and all that is within is fashioned. His creation contained all the necessities of man and was founded upon righteousness.

The drama rolls on, man always prone to err, wanders away from God. To bring the highest object of creation back to the right path the law is given.

Once again the curtain is drawn and we see sin abounding everywhere. Man is held back from true and great freedom by ceremonies and sacraments. We see the darkness and despair of a world with no redeemer. Turning our eyes toward God we see that He is not unmindful of the condition of mankind.

Then again the unfolding drama brings before our eyes His plans for us. We look in a manger and find a babe on the straw. We see Him grow in "wisdom, in stature and in favor with God" at last to manhood. We hear then His voice as He teaches, speaking, "as never man spake."

Then bursting upon us in the climax of it all. We see there,

heads for a word of prayer," and every man there took off his hat and stood with his head bowed before Almighty God.

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A properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin brings safe relief from constipation. It gently helps the average person's bowels back to regularity. Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child. Member N. R. A.

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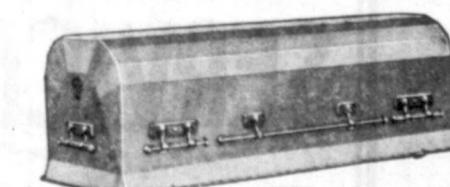
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IN MAKING THIS SUNDAY SCHOOL CONVENTION ISSUE OF THE
BAPTIST RECORD A SUCCESS.**

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**G. L. RICE, Attorney General
R. D. MOORE, Land Commissioner
JAS. B. GULLY, Tax Collector**

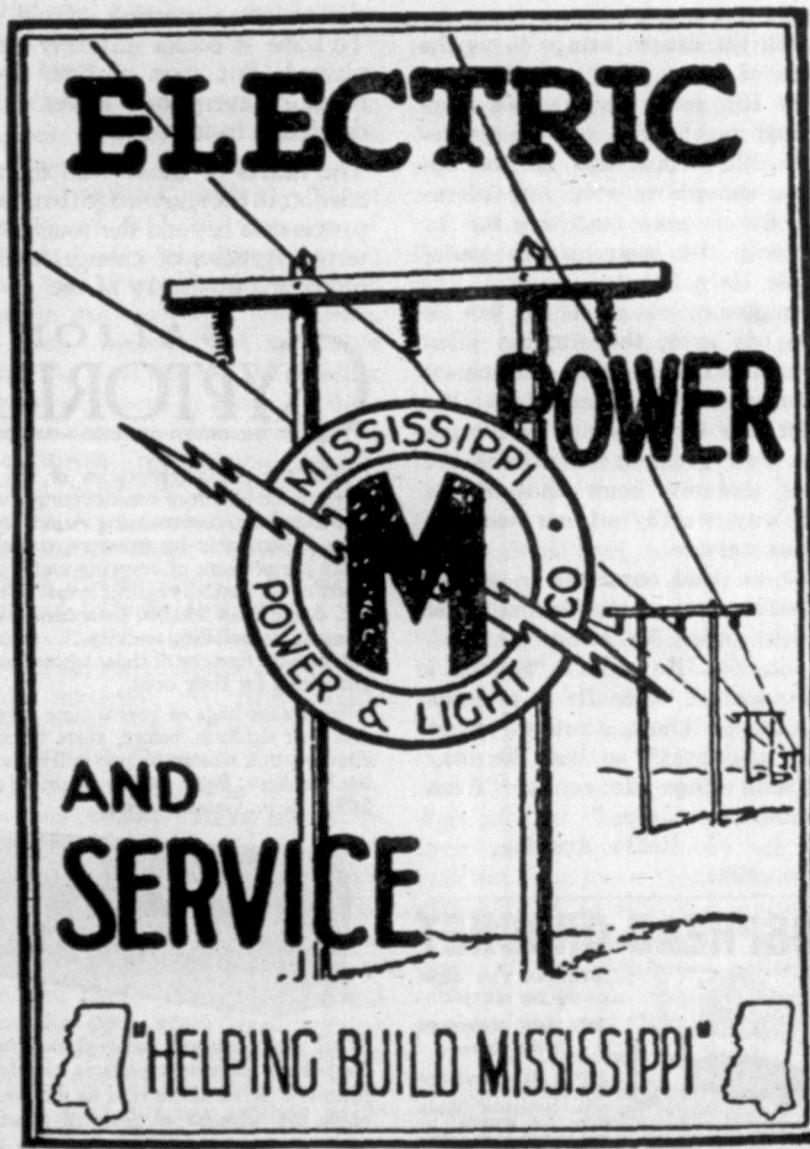
**W. F. BOND, Supt. of Education
WALKER WOOD, Secretary of State
DENNIS MURPHREE, Lieut. Gov.**

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Chief Justice of the Supreme Court
George H. Ethridge
W. H. Cook
Jas. G. McGowen
Judges of Supreme Court of Mississippi
A. H. Longino
County Judge**

The following officials of Hinds County
welcome the Baptist S. S. Convention to
Jackson, Miss.

**J. Warren Ferguson, Sheriff
E. D. Fondren, Circuit Clerk
Walter Lee, Tax Assessor
W. R. Newman, Jr., County Attorney
W. W. Downing, Chancery Clerk
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Jackson, Miss.**

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Thursday, March 15, 1934

THE BAPTIST RECORD

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A. M. Byrd
Walker George, City Assessor
Willis M. Taylor, Circuit Clerk
M. L. (Roy) Rush, City Clerk
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The following Warren County officials extend compliments to the State Baptist S. S. Convention:

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J. P. Lehan, Circuit Clerk
J. G. Sherard, Chancery Clerk
Joe Ring, Tax Assessor
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The following city and county officials extend compliments to the Baptists of Greenville:

Mayor Milton Smith

Sheriff Ben H. Gildhart

W. McD. Megget, Circuit Clerk

Howard Dyer, Chancery Clerk

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B. Y. P. U. Department

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AUBER J. WILDS, General Secretary
Oxford, Mississippi

THE CONVENTION B. Y. P. U. BANQUET

On Wednesday, March 21st at twelve-thirty we will have a B. Y. P. U. banquet as a part of our State Sunday School and B. Y. P. U. Convention. The banquet will be in the banquet hall of the First Baptist Church.

There will be about three hundred and fifty plates and the price of the plate will be 30c. We will have an interesting program given in connection with the banquet and we are sorry that we cannot have room for every one who may be attending the convention but the first three hundred and fifty entering the banquet hall will have the privilege.

One of Mississippi's splendid orchestras will play for the banquet and in addition to the orchestra we are to have special xylophone music by Mr. Applewhite of Jackson, duets by Mr. and Mrs. Wm. L. Cooper of Moorhead, jokes and song by Mr. W. G. Mize of Jackson, skit by Calvary Baptist church dramatic club, and talk by Mr. Chester Swor of Clinton.

The banquet is one of the highlights of the convention and is looked forward to by all who attend the convention with most pleasant anticipation.

THURSDAY MORNING AT THE CONVENTION

On Thursday morning from 8:30 to 10:30 we will have a general B. Y. P. U. conference. This will be different from the Wednesday morning conferences as on Wednesday we will have sectional conferences. The program for Thursday morning will include several demonstrations, a general round table conference and discussion and a talk on the Associational B. Y. P. U., by Mr. Kirmet R. Cofer of Water Valley. You will want to attend the conferences at the convention for here the practical side of the work is discussed and new ideas in methods presented.

—o—
Be sure to read the entire program in this issue of the Record.
—o—
**BOWMAR AVE., VICKSBURG,
SPONSORS SPECIAL CONFERENCES**

Sunday, Monday and Tuesday, February 25, 26, 27, were set aside for B. Y. P. U. emphasis in Vicksburg. Rev. J. L. Boyd, pastor of Bowmar Avenue Church, with the Bowmar Avenue Church sponsored the work and it was the pleasure of your state B. Y. P. U. secretary to be there for the work. In addition to conferences Monday and Tues-

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day evening at Bowmar Avenue in which both churches cooperated, a meeting was called at Waltersville for Tuesday evening following the regular conference. A splendid crowd was present and after a talk explaining the work of B. Y. P. U. a B. Y. P. U. was organized. Bro. Boyd is doing a splendid mission work in this part of the city, having organized a Sunday school and prayer meeting. The B. Y. P. U. will be held as a part of the prayer meeting, the prayer meeting being the devotional part of the B. Y. P. U. meeting. The Sunday school is held Sunday afternoon and the B. Y. P. U. will be on Tuesday evening each week.

LEAKE COUNTY ASSOCIATIONAL HAS GOOD MEETING DESPITE THE RAIN

The last Sunday in February was the regular time for the Leake County Associational B. Y. P. U. meeting and despite the rain a good crowd gathered from a number of churches. Walnut Grove was the host church and the program was declared to be one of the best they have ever had. Thomastown B. Y. P. U. reports good work. They have just closed a contest between the groups and each group was almost the same in points. Their Bible reading record for the month of February was the best they have had for several years. We are happy to have this report coming from the secretary, Miss Eunice Grimes.

UNION ASSOCIATIONAL B. Y. P. U. PROGRAM, MARCH 4, 1934.

2:30-4:30 P. M.

2:30-2:45—Song service—Mr. and Mrs. Kosanke.

2:45-2:52 — Devotional — Elmo representative.

2:52-3:00—Business—

(1) Report of secretary.

(2) Roll call.

(3) Time and place of next meeting.

(4) Collection.

(5) Other business and announcements.

3:00-3:05—Quartette—Fayette.

3:05-3:12—Christ Must Reign in Our Preparation for Service.—Port Gibson.

3:12-3:45—Round table discussion. (Each organization will be expected to take active part in this discussion with questions, presenting problems, etc). This discussion will be led by Bro. Auber J. Wilds, our state B. Y. P. U. secretary.

3:45-3:50 — Congregational song led by Mr. Kosanke.

3:50—Final announcements.

3:52-3:55—Special—Mr. and Mrs. Kosanke.

3:55—Inspirational address—Bro. Crittenden.

Benediction.

Place — Pleasant Hill Baptist Church.

Next meeting—Elmo, first Sunday in June.

—BR—

First Maid (talking about a party given the day before by her mistress). "And they all came in limousines and had on the grandest clothes, and wore the biggest diamonds."

Neighbor's Maid. "And what did they talk about?"

First Maid. "Us." Toronto Globe.